



# CHRISTIANITY TODAY

PUBLISHED FORTNIGHTLY

I Believe: The Deity of Christ

**ANDREW W. BLACKWOOD**

The Temptation of Relativism

**G. C. BERKOUWER**

The Place of the Layman

**TOM ALLAN**

The Marks of a Christian

**BILLY GRAHAM**

God's Gauge for Giving

**HARRY R. SMITH**

The Kingship of Christ Over History

**JAMES S. STEWART**

EDITORIAL:

Declaration of Principles

**25c**

**Volume II, Number 1 • October 14, 1957**



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1014 Washington Building, Washington 5, D. C.

Volume II • Number 1 • October 14, 1957

BR1

C6418

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## I BELIEVE:

# The Deity of Christ

ANDREW W. BLACKWOOD

For sixty years I have believed in the Deity of Christ. I was reared in an extremely conservative Covenanter-seceder home, where mother read her growing boys long sermons by Ralph Erskine, John Owen and other men of might. After college, with no liberal contacts, I went to Harvard. There I saw Unitarianism at its best, in Francis G. Peabody and other followers of William E. Channing (d. 1842). Out of meager resources I bought the *Works* of Channing. I wondered at his well-known sermon, "The Character of Christ," but I did not accept his theory of our Lord's person.

At Princeton Seminary the next year I learned the other side. By special permission I took Benjamin B. Warfield's elective course on the Deity of Christ, and Geerhardus Vos, on the Epistle to the Hebrews. I look on them as intellectually the equals of my ablest professors of English at Harvard, and as two of the few real scholars whom I have come to know intimately. To them, and to Francis L. Patton, I owe much of my basic thinking about the Deity of Christ.

At Xenia Seminary I sat under a saint, William G. Moorehead. Later I came to know Theron H. Rice of Union Seminary, Richmond. From these two I learned that a seminary professor can do untold good without being a scholar. With them I approached the Deity of Christ through "the theology of the heart." Not every scholar can be a saint, such as Charles Hodge, but I wish that every seminary had at least one professor who would show by radiance of life the practical meaning of Christ's Deity.

As a parish minister I held to the "faith of my fathers," but not without wavering about the resurrection of the body. In those days not every believer in Christ's Deity held to certain other doctrines. One

Andrew W. Blackwood has a well-earned reputation as preacher, teacher, and author of books for preachers. He pastored Presbyterian churches for 17 years. In 1925 he began teaching. After five years as Professor of English Bible at Louisville Presbyterian Seminary, he became Professor of Homiletics at Princeton Theological Seminary from 1930 to 1950. Since 1950 he has been Professor of Preaching at Temple University School of Theology. This article is the first of a series by Protestant leaders on the theme, "I Believe."

of the ablest pulpit masters in America, Charles E. Jefferson, put out a volume of doctrinal sermons, *Things Fundamental* (1903). In two able discourses he pleaded for belief in "The Deity of Jesus." In two other chapters he presented "the new conception of the Scriptures." In a generation when liberal ideas seemed likely to prevail, I gradually came out on the sunny side of faith in all the truths that accord with acceptance of Christ's Deity.

### A TEST OF BELIEFS

In 1929 my beliefs met a searching test. At the Grove City Bible Conference I spoke daily with two brilliant New Testament scholars, Archibald T. Robertson and J. Gresham Machen, each of whom held firmly to the Deity of Christ, and treated me kindly as a believer. One day while there I received a visit from two trustees of Princeton Seminary. The President, Dr. William McEwan, acted as spokesman. The other is still living, and no doubt can verify my recollections of the interview. To my amazement and delight it went much as follows:

"The Board of Trustees wishes you to become the professor of homiletics. Before you say anything, let me state the one condition. The board wishes your assurance that you adhere to the historic position of the seminary, doctrinally." I answered that I did so adhere. I also explained that I thought the seminary ought to change its ways, practically, so as to train graduates for service as pastors and missionaries. On this basis I was elected, and from this position I have never consciously swerved. I refer especially to acceptance of Christ's Deity.

At Princeton I met a good deal of suspicion on the part of nearby observers. So did my friends, Samuel M. Zwemer and John E. Kuizenga, who came about the same time, and on the same terms, doctrinally. Gradually those suspicions faded away, except for an occasional reminder that I was neither inspired nor infallible. Looking back, I wish that all of us who held to the Deity of Christ could have loved and trusted each other.

Let me now turn directly to my subject. Since "no

man can bear witness to Christ and himself at the same time" (James Denney), I shall resort to plural pronouns. We evangelicals hold to the Deity of Christ for three reasons. First, and most important, we accept the teachings of Holy Scripture. Our Presbyterian *Confession of Faith* (VIII.2) witnesses to Christ as "the Son of God, the Second Person in the Trinity being very and eternal God, of one substance, and equal with the Father." Despite the phraseology, abstract and mysterious, we believe this to be the testimony of Holy Scripture, in every part that deals with the person of our Lord. We also believe in his humanity.

### DENYING THE LORD

Not every minister in high place now accepts this teaching. At Yale in 1955 a distinguished bishop of a major evangelical denomination delivered the Lyman Beecher Lectures on Preaching. In the midst of much sound material about *God's Good News* came a paragraph that seems to have escaped public attention. The brilliant lecturer voiced dissent from a recent statement by the World Council about "Jesus as God." That statement may have originated on the Continent, where the majority of leading theologians believe in Christ's Deity. Not so the bishop.

The statement does not please me, and it seems far from satisfactory. I would much prefer to have it say that God was in Christ, for I believe that the testimony of the New Testament taken as a whole is against the doctrine of the deity of Christ, although I think it bears overwhelming witness to the divinity of Jesus (p. 125).

If this were the teaching of many New Testament scholars today, and if I had to follow them, I should exclaim: "They have taken away my Lord, and I know not where they have laid him!" Fortunately, we still have from other days such volumes as *The Divinity of Our Lord and Saviour* (1903), by H. P. Liddon; *The Lord of Glory* (1907, 1950) and *The Person and Work of Christ* (1950), both by B. B. Warfield; *The Self-Disclosure of Jesus* (1926, 1954), by Geerhardus Vos; *The Divinity of Christ in the Gospel of John* (1916), by A. T. Robertson; and *The Person and Work of Christ* (1908), by Nathan R. Wood.

More recent authors include Loraine Boettner, *The Person of Christ* (1943); Samuel G. Craig, *Jesus of Yesterday and Today* (1956); Leon Morris, *The Apostolic Preaching of the Cross* (1955); and William C. Robinson, *Our Lord* (1937, 1949). The list might also include well-known works by men not so strongly conservative. One of them, John M. Shaw, has a work on *Christine Doctrine* (1953). Among many other good things, a paragraph stresses Christ's claims for himself:

In this claim of Jesus . . . we are confronted with nothing less than a moral problem of the gravest kind, a

problem whose issue we can not evade with intellectual sincerity. . . . "Either Jesus was God, or He was not even a good man" (*aut deus aut non bonus homo.*) So the old Fathers formulated the alternative. And there is no escape from this inexorable dilemma. . . . "Either Jesus was a Deceiver, and was Himself deceived," or "He was divine, God the Son incarnate" (p. 161).

### GROUND OF BELIEF

First of all, then, we believe in Christ's Deity because we accept the teachings of Holy Scripture. Again, we believe because we find many confirmations in church history. Anyone familiar with the facts can make an experiment at home. Using as a guide Larouette, Schaff, or any other capable historian, make a chronological list of church leaders who have strongly believed in the Deity of Christ. Then compile another list of other leaders who have not bowed down to him as "very God of very God." The first list we may call evangelical. The second we need not label, lest we seem to be casting stones.

A glance over the two lists will show that a vast array of saints and heroes have held to the Deity of Christ. Much the same conclusion will follow if one makes a list of first-class hymns that sound forth the glories of Christ as One whom we worship, as we worship no one save God. In another list put songs full of beauty, such as fill the pages of a typical hymnal among Unitarians. Neither of these experiments can prove the fact of Christ's Deity. Belief in that high doctrine must rest on the revelation in Holy Scripture, and on the witness of the Holy Spirit in the believer's soul. Still it is good to know that we who engage in the worship of Christ as God stand in the succession of the mightiest leaders of the Church and the noblest authors of hymns that the Church will never let die.

A third reason for accepting Christ's Deity has to do with Christian experience. Fortunately, the doctrine does not depend on our acceptance. On the other hand, the value of the truth to any person or group does depend on the inner witness of the Holy Spirit, and on daily fellowship with the Christ of God. So if anyone ever begins to waver, let him come close to Christ in the written Word and hold fellowship with him in prayer. In his own time and way the Lord of Glory will make himself known as he did to doubting Thomas of old, so that the young Hebrew disciple exclaimed: "My Lord and my God!"

### A WORD TO THE MINISTRY

Now for a word to the young minister. At least once a year preach a sermon directly about the Deity of Christ. Do not argue, defend, or attack. Simply, clearly, and kindly set forth what some part of Holy Writ teaches about the person of our Lord. Make clear also what difference the truth ought to make in the life of

the hearer. Because he believes in Christ's Deity, the layman ought to trust the Redeemer for salvation from sin; follow him as Lord and Master; learn from him as Teacher and Guide; look to him as Divine Friend and Helper, and make ready to stand before him as Final Judge.

All this the layman will see clearly if he learns about Christ as One whom believers worship. As intelligent beings, created in the Father's image, we worship no one but God. Why then do we adore Jesus Christ? To him we pray, as Stephen did when dying, because he believed in Christ's Deity. With his last breath he uttered two prayers which he addressed to the Lord Jesus (Acts 7:59, 60). To Christ we now can pray, and worship him in holy song.

We know why Pliny the Younger (died c. 113 A.D.), not a believer, wrote about early Christians as gathering before daybreak to "sing in turn a hymn of praise to God." In many of our noblest songs we too exult in the glories of our Redeemer. At Christmas with Charles Wesley we sing about the "new-born King"; "Veiled in flesh the Godhead see; hail the incarnate Deity!" In May we adore "Fairest Lord Jesus, Ruler of all nature." At the Lord's Supper we "behold the wondrous Cross, on which the Prince of Glory died".

*Forbid it, Lord, that I should boast  
Save in the death of Christ my God;  
All the vain things that charm me most,  
I sacrifice them to His blood.*

END

# The Temptation of Relativism

G. C. BERKOUWER

Every one at some time in his life encounters the problem of relativism. It is said that our own time is characteristically relativistic, that we do not dare to speak of absolutes. This has its good side. We recall the absolutism of certain totalitarian states, which also reminds us that not everything is relativized in our century. We live in a time when some things are illegitimately absolutized. But still the relativizing of life is a profound matter, playing a role in the reflections and the viewpoints of the Christian faith.

## THE LEVELING OF CHRISTIANITY

Not everyone is sensitive enough to be greatly bothered by it, but some are almost overwhelmed when they first meet the suggestive and intoxicating idea that the Christian faith is a subjective conviction which is on the same plane with other no less earnest convictions. This is not merely a contemporary phenomenon. It elbowed its way into the environment of the Christian Church centuries ago. It was the syncretism of an early age; later it was the problem of "the absoluteness of Christianity" raised by the History of Religion school in the nine-

G. C. Berkouwer is Professor of Systematic Theology at Free University of Amsterdam. He is author of many books, most notably, *Studies in Dogmatics*, five volumes of which have been translated into English, with thirteen in preparation. His most recent work is *The Triumph of Grace in The Theology of Karl Barth*.

teenth century. In the latter instance, the problem arose through extensive research into other religions, which uncovered a depth and wealth of thought and conceptions of deity in pagan religions. The sharp line between Christianity and other religions was erased, even though there was still talk of the superiority of Christianity. The religions—including Christianity—were compared on the same basis. The conclusion was drawn that Christianity was not *the* one true religion, but an example of the many religious currents, a special form of the general essence of universal religion.

This so-called essence of religion had, through innumerable circumstances, taken various forms, including Christianity. It may have been acknowledged that Christianity was a very special form, but still only one of the many forms which arose out of the essentially religious structure of the human heart. A religious *a priori* was conceived, to be added to the theoretical, ethical, and aesthetic *a prioris* of the human mind. In the varying circumstances of life this religious *a priori* was actualized and specialized into this or that particular form of religion. There was no cleavage between Christianity and the other religions. Scholars pointed to the strong convictions that existed in every religion, to common forms of religious practices, such as a defined way of religious communal life, prayers, sacrifices, worship, notions of immortality, and so on. It was said that we could not conclude that a religion is unique and



special because of the existence of a specially strong conviction, since strong convictions prevailed in many religions, notably in Islam. Thus, a general relativism began to prevail through the comparison of religions.

### THE LOSS OF ABSOLUTENESS

A clear example of this is seen in the so-called parliament of religions which was held in Chicago in 1893. There representatives of all religions joined together in the Lord's Prayer. All religions were joined; none was absolute. From this resulted a sharp criticism of any religion which pretended to possess a unique character. Such a pretension was considered impossible in the light of research into both the various religions and the human spirit. Religion had been discovered to be a disposition so close to the essence of the human spirit that we needed no longer to be surprised at the universality of religion.

It is evident that in this conclusion we encounter what may well be the most profound question that has faced Christian faith. It could hardly be otherwise than that many would be deeply impressed once the results of the study of comparative religions were popularized. People would say: Yes, there is a Bible, but there is also a Koran and many other holy books. There is a Redeemer, but other religions also concentrate their ideas of redemption around a specific redeemer. Does not all this come forth from a single law of the human spirit? And, hence, is the Christian faith, is the Bible, actually unique? Such questions collided head-on with the confession of the Church. The Church was consequently criticized for trying to hold to her pretensions of absoluteness, a lost cause. The Church was not challenged to give up her religion, but to sacrifice her pretensions of the absoluteness of her religion.

### THE LOWERING OF MISSIONS

The proclamation of the Church was directly involved. The message with which she had gone into the world was not an appeal to the special value of the thoughts of church men, but a trumpet sound, an invitation, a calling to the *one way of salvation*. Now, the witness of the Church in her missions to the heathen was up for question. This facet of the problem came quickly to the attention of the advocates of comparative religion. Troeltsch wrote, in 1906, that the common conception of missions had to undergo a radical change. It would, he claimed, be thereafter impossible to understand missions as a deed of sympathetic Christianity going into a dark world where salvation was unknown, to free the people from corruption and doom by conversion to the living God. Troeltsch supported the idea of missions, but suspected that much missionary effort stemmed from an overestimate of the worth of Western culture, a culture which other peoples could well claim to be

unnecessary for them; they could find their own ways to salvation without the unwelcome assistance of the Christian message and culture.

One may ask, then, why a Christian church should be established in the East. Why not just as well a mosque in Paris?

The acceptance of the relativity of the Christian faith naturally produced a crisis in the missionary consciousness of the Church. Perhaps more accurately said, it brought a crippling of such consciousness. It may be possible to maintain missions on a cultural basis for a while, but in time the *elan* will die. This is the more evident as the cultural development of the non-Christian peoples proceeds, making it less and less possible to establish missions on the basis of one's own cultural aristocracy.

### THE LESSENING OF MAN

This process of relativizing does not involve only the theology of the philosophy of religion. It involves man, who sees no way to avoid the vacuum of relativity. He begins to make comparisons of his own. An attitude like that of Pharaoh's magicians begins to prevail in his heart. We recall how Jehovah said to Moses and Aaron: "When Pharaoh asks for a sign, take your staff and throw it on the ground before Pharaoh. It shall become a snake." But when the sign was given, Pharaoh was not convinced. He called his wise men and magicians, but "the magicians of Egypt, they also did in like manner with their enchantments. For they cast down every man his rod, and they became serpents." And Pharaoh's heart was hardened. He did not see in the signs a unique evidence of Israel's God. They were relativized by what Egypt's prophets could also do. The special character of a sign was removed from what Moses and Aaron did. The sign was not absolute, but relative. The same relativizing occurs later when Moses and Aaron threw a staff over the Nile and the Egyptians did the same. But finally the imitation of the Egyptians failed to work. Then Pharaoh's magicians said to Pharaoh: "This is the finger of God."

This throws light on the process of relativizing. The absoluteness of God's revelatory action for Israel in Egypt became irrefutably clear. Subsequently God led Israel out of the house of bondage by His mighty acts. Israel was under the impression of this; they were not long under the impression of the temporary parallel between Moses and Aaron and the magicians. But this is explained by the fact that the parallel was suddenly and demonstrably broken. Perhaps there are those who say that it would be convincing if, in the midst of the relativizing of Christianity, there were suddenly a special revelation that the Christian faith is after all something unique and absolute. But as long as this absoluteness is not clearly demonstrated, they will remain

impressed with the certainties, convictions, intimations of immortality, and reverence within other religions, which make them parallel with Christianity. Thus they are tempted to go along with the current of relativity, a current which erases all exclamation marks and replaces them with question marks. This is hard; for it is frightful to live while questioning the ultimate.

The question marks are not taken away with a new voluntary decision to attribute absoluteness to Christianity. It would be a stout-hearted decision to regain a sure foundation in this world. But it does not work this way with the Christian faith; Christ will not thus be served. We do not find our way out by desperately writing exclamation marks over the question marks. The New Testament is clear that faith in the absoluteness of Christianity is not a decision of flesh and blood, not even when it is a stout-hearted decision. It also tells us that the apostles went forth into a syncretistic world possessed of many gods, without question marks after their witness to the one Redeemer. But their exclamation marks were pure gifts. They knew that they did not have them because they could prove precisely and convincingly for themselves the absoluteness of their faith. Neither were they the results of raw courage, but of human decision. Nor did they go with a kind of conviction that Jesus Christ was a superior Redeemer, but one among the many redeemers who were preached in the world. It did not work that way. It cannot work that way today.

### THE LIGHT OF LIGHT

It is, as it was for Paul, a struggle against flesh and blood, a struggle that only Jesus Christ can win for us through the Holy Spirit. There will be temptations to object to the idea that our faith in Christ does not arise from flesh and blood. It is not self-evident that we should seek our certainty in him alone, in the most exclusive way. Yet, it is in that way alone that we can overcome the temptation to relativize our faith. It is profoundly remarkable that a man may know and maintain this as a treasure, that Jesus Christ is not preached by us as one way, but as *the* way, and that we can find in him everything needful. Yet, this is the way that he walked among his own people. "I am the Way, the Truth, and the Life." He said this after Thomas complained that he did not know the way. Thomas looked for a humanly possible way. But Jesus turned his eyes suddenly in another direction: *I am the Way.*

The disciples had enough difficulty along that Way, and they soon had no more reserves within themselves to draw from. They left it all to him. But when the Spirit of Christ was poured out, everything was changed. "Now must everything, everything change." And it was changed. There was a trumpet sounded over the world. And the hearing of the sound was saturated

with blessing. From our human sentiments, we would rather first be convinced with rational certainty. We would rather first make certain that the sound of the trumpet is clear, and whether there may not also be other compelling trumpet sounds in the world. We would rather be certain of ourselves. But the amazing thing is that the further we go along this way, the further away the mystery of Christ fades from sight.

No one ever came to faith this way. The closer he may seem to have come in his search for proof, the further away he actually walked. He may hear the message of Christ, but he wishes first to examine it. He hears that Christ first asks his question, but he demands that his own questions be answered first. But as he puts his questions to the fore, Christ's question is tabled. Christ's Word and Christ's question are not enough. He hesitates uncertainly, as did Phillip, who heard Jesus and was impressed, but still reserved a feeling of unrest and uncertainty: "Show us the Father and it is enough." Christ answered: "Have I been so long with you and have you not known me? He who hath seen me hath seen the Father."

Only presumption would lead us to say that we understand fully what Christ meant. There are many thick volumes about it; the Church has stuttered when it has spoken about the Son and the Father. It has spoken of "Light of Light." And he who can comprehend it, let him comprehend it. But if we cannot comprehend it with our rational understanding, the absolute answer of Christ to Phillip still stands. "You have seen the Father," Jesus said. The answer sets everything in a wonderful light. When John the Baptist, imprisoned, had doubts, he did not ask questions of the Pharisees and Sadducees. He sent his disciples to Jesus. And he received his answer: "Blessed is the man who is not offended in me." A new benediction! Who seeks more than this, seeks something less. It is on this way alone that the problem of the way on which men need never wander is solved.

END

## The Iron Gate

God—

From whose peaceful heaven

We have wandered

Into our own creation of disquietude

Let us see again that gate of iron

Through which by purging

We may yet regain the nobleness of peace.

Contain us

That our tears may flow for others

And the flowing not release our pain

Until we love them unto God again.

LOREN K. DAVIDSON

# The Place of the Layman

TOM ALLAN

It is generally accepted that the effective propagation of the Faith in the secular world depends ultimately on the witness of the layman. The idea of the apostolate of the laity is being eagerly examined by the Church in every country and in all denominations, and its far-reaching implications for the work of evangelism are beginning to be recognized even in those churches where the doctrine of the priesthood of all believers has not been central.

This concern for the apostolate of the laity has resulted in the emergence of a multitude of movements ranging from breakfast clubs for senators and congressmen in Washington, D. C., to the significant work of the Ecumenical Institute of Bossey, Switzerland. The Protestant Professional Associations in France, the Evangelical Academies in Germany, the Zoe-Aktines movement in Greece, the Church and World Institute in Holland—all of these movements have a common object, the development of effective lay witness in the secular world.

## DIFFICULTIES IN THE WAY

For the parish minister, engaged in the hard and often unrewarding tasks of congregational and parochial work, it is at once stimulating and disheartening to read of these movements. He accepts implicitly the idea of the lay apostolate: but all too often he finds it impossible to translate the idea into practice in his own parish. The difficulties in the way are enormous, and in most writings on the subject these difficulties are either by-passed or disregarded.

At the outset, he is faced with the simple problem of finding laymen in his own congregation who have any real grasp of their responsibility for witness in the secular world. The laity have been called "the unemployed of the Church," and there are several factors

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contributing to their state of unemployment. But the most important one is the "clericalism" of the Church. Even in the Church of Scotland which, with its Presbyterian order, theoretically recognizes the place of the layman in the conduct of its affairs, the voice of the layman is seldom heard, and very little opportunity is afforded him to exercise any kind of "non-pastoral" ministry. And the layman has not only come to accept this kind of clericalism as part of the natural ordering of the Church's life; he is also most reluctant to welcome a change. In his mind the minister's duties have become clear-cut and well defined, and the ordinary layman is content to leave it at that.

There is another difficulty which the parish minister finds at the local level. He may have about him a small group of people who realize their responsibility as Christians for active service in the work of the Church and positive witness in their daily vocations, but who feel that they do not possess the equipment to undertake it. Particularly in Scotland, where we are traditionally reticent in speaking about our own personal faith, and where such personal confession is regarded as exhibitionism, does this difficulty make itself felt.

These things have been brought home to me in the last few years in visiting scores of churches in different parts of the country seeking to enlist volunteers for local missions of visitation. Time and again I have found myself speaking to people who had literally never thought of such work as a possible field of service. Visitation is the minister's job, or, in certain circumstances, the elders'. And if, at the end of an evening of question and discussion and appeal, a handful of people might be prepared to admit that it was their responsibility, they hesitated at the thought of speaking to another person about the Faith.

In my own congregation these initial difficulties had been overcome. A group of lay people had emerged, representative of the whole congregation, and honestly committed to the work of evangelism within their own parish and to the business of "witnessing to their faith in their daily vocations." But it was precisely at this point that the real issues of the lay apostolate made themselves felt, both within the church, and more particularly within the experience of the layman him-



self. It is hard enough to find laymen prepared to work out their salvation in terms of daily life. It is much harder to face the real implications of Christian witness, and offer the sincere layman guidance and direction and support in his attempt to take his religion out of the ghetto of the Church into the squalor and hostility of the market place. Perhaps the professional Christians, the ministers and theologians, would be less glib in their advocacy of the lay apostolate if they had more practical experience of trying to live the Christian life in a single room in a slum tenement, or as a riveter's mate in a Clyde shipyard.

### TO BE OR TO ACT?

One of the most penetrating studies of the laymen's part that has recently appeared is in Jacques Ellul's book, *The Presence of the Kingdom*. M. Ellul is Professor of Law at Bordeaux University, and the manner of his own conversation to the Faith qualifies him to speak with authority on his theme—the communication of the gospel in a secular world, and the duties and demands which this world lays upon the Christian. He writes: "In reality, today the theologian has nothing to say to the world, because there are no laymen in our churches; because, on the one hand there is the minister, who does not know the situation in the world, and on the other hand, there are 'laymen,' who are very careful to keep their faith and their life in different compartments, or who try to escape from this dilemma by concentrating on ethics. Theological truth has no point of contact with the world . . . (and) God uses material means—in other words, he acts by his spirit through human instruments. Now it is this human instrument that our churches lack: that is why, when the gospel is preached, its message no longer reaches the world."

M. Ellul goes on to examine the character of the situation which is to be addressed. He entertains no illusions about the modern world, regards it as "the domain of Satan," and sees man dominated and controlled by facts—technics, the State, production. He then asks his question: What does it mean to be a Christian in this situation? And his answer to that question is of supreme importance for anyone who is concerned with the lay apostolate.

In a sentence he sums up his attitude: "For Christians . . . what actually matters, in practice, is 'to be' and not 'to act.'" With tremendous insight he deals with the modern obsession for action, particularly as it manifests itself in the Church, and exposes its inadequacy. Christian living is the first responsibility; and this "being" takes the form of a threefold awareness: the true meaning of our neighbor, "the brother for whom Christ died"; of the event, "the intervention of one fact in the course of life, of history, of development

. . . which includes within itself the meaning of all the development of the past, and significance for the future"; and of the frontier which exists between the profane and the sacred, the limit set to human pretensions by God. Given this awareness, a new style of life will emerge for the Christian, lived in tension between the secular world and theology, and creating a genuine point of contact for the communication of the gospel.

It is idle to speak of the lay apostolate to men and women who have no first-hand knowledge of the meaning of the Christian experience. So much of the Church's well-intentioned effort to enlist its laymen goes for nothing because it is concerned with action and organization, and not with what Ellul calls "being." In Scotland the most widespread attempts to work out the meaning of the lay apostolate have been undertaken at the level of Youth Fellowships, and in the past few years we have seen the development of a number of Christian "action groups" among young people. Theoretically these action groups are necessary and inevitable if the idea of the lay apostolate is to be taken seriously. But so often—at least in my own experience—they have broken down after a year or two mainly because the demands of Christian action were being superimposed on young people who neither understood nor accepted the presuppositions on which Christian conduct is based. A vague and inarticulate identification with Christianity is not a sure enough foundation for building a Christian life. Something more is needed before we have any right to launch the layman into the tension of bearing a Christian witness in a hostile world. The pre-condition of Christian action is that "being" of which Ellul has written, the conscious and personal appropriation of Christ which leads to a new "style of life," and which in turn makes Christian action not only meaningful but possible.

### PERSONAL INVOLVEMENT

In other words, before there is any hope of seeing the emergence of a genuine lay apostolate within our Church we have to begin at the true point of departure. Christianity is an intensely personal religion, and a man cannot be a Christian by proxy. We have arrived at the paradoxical situation of eagerly seeking a lay apostolate within our churches and finding it hard to produce anything but a tiny handful of laymen who see any point in the apostolate. It is easy enough to find well-meaning people in our churches who will provide tea or organize a concert for the lodging-houses. But if anyone is needed to give a ten-minute address or lead in prayer we have to go to the mission halls or the Christian Brethren.

Of course we can rationalize our failure in this regard by pointing to the subjectivism of evangelical

religion, or by pointing to the dichotomy between its profession and its practice. But most of us know that we are rationalizing, and that the lay apostolate will never be anything but a pious hope unless we are prepared to recognize that Christian action which does not emerge out of a personal faith is a contradiction in terms.

### CONCERN FOR THE WORLD

I have tried to point out that there is a fundamental truth in evangelical religion which it is necessary to preserve. Equally I am convinced that its inevitable "personalism" has to be guarded against. Too often the concern for individual salvation meant a complete indifference to the Church, and a retreat from the actual world in which men earn their bread. Henri Perrin, in his book, *Priest-Workmen in Germany*, tells how he met thirty young Seminarians, eager, enthusiastic, dreaming of conquering the world. But he writes of them: "Often, spiritually meant simply holding on to certain pious practices—'my' prayers, 'my' interior life—and led to a tendency to cut themselves off, to be always on the defensive against their environment, to remain in their shell. You would have thought that they had nothing to offer the world dying beside them—as if they were beaten and flattened out by the life seething round them." The evangelical Christian so often lives in this kind of vacuum, and fails to recognize the relevance of the Faith for his daily life.

### EXPLOSIVE AND REVOLUTIONARY

The whole idea of the apostolate of the laity is explosive and revolutionary, and confronts us with a three-fold challenge.

First of all, it compels us to wrestle with the supremely difficult task of leading men and women to a point of decision in which the Faith becomes a personal possession. This is by no means to say that the only valid conversion is the sudden, emotional, "time-and-place" conversion associated with revival meetings, although that may be the path along which many of our best laymen will come. It is not important that a man can say that in such a place and at such a time he became a Christian. It is supremely important that any man who is expected to bear a Christian witness should know beyond any shadow of a peradventure where he stands now. He should be a man for whom penitence and faith are not merely theological terms, but an expression of his own experience of God. No distinctive Christian witness is possible without it.

The idea of the lay apostolate presents us with an inescapable challenge, in the second place, because if it is taken seriously it will mean upheaval and revolution within the conventional framework of the Church's life. The group which emerges to seek a

true Christian solidarity, to be an oasis within our parched Church, will find itself in inevitable conflict with those who are content with things as they are, and who set their face against any change in the ordered and traditional pattern. Such a group will not find an outlet for its energies, a sphere in which to express itself, in the routine of mothers' meetings, men's clubs and dramatic clubs which go to make up the weekday activities of any normal congregation. "Only a revolution within the churches," writes Canon Collins, "a revolution of thought and outlook and of the whole setup can make them effective instruments in God's hands for the evangelizing of this country: and only Christians who are revolutionary in thought and outlook and their way of life can hope to be effective evangelists today." Wherever a cell or group for lay witness comes into being within a church it will involve tension and conflict. And that is the price we have to pay for taking the lay apostolate seriously.

### NEW METHODS NEEDED

The third challenge of the lay apostolate is perhaps the most difficult of all. When this group of people comes forward, drawn from different backgrounds and types, to explore the demands of Christian discipleship, it becomes immediately evident that new methods of instruction and training and new levels of Christian fellowship have to be explored if we are to keep faith with the layman. What happens, for example, when a business man with a family discovers that his business methods can no longer be squared with his new standards of judgment? What happens when a girl feels compelled to give up her job because she cannot obey the instructions of her employer and remain true to her faith? What are the determining factors for a man employed in a shipyard or a woman struggling to bring up a family in a one-room tenement house?

The lay apostolate may possess tremendous possibilities for the propagation of the Faith in a secular world. Let us also be assured that, if we allow it to become anything more than an idea in the mind of the professional theologians, it will lead us into unsuspected conflict. But for the Church, as for the individual, the point of conflict is the point of growth.

## Soul Searching

A soldier with no zest for fighting,  
A poet with no zeal for writing,  
An architect without a plan:  
The prototype of modern man.

JOHN COOPER

# The Marks of a Christian

BILLY GRAHAM

In the First Epistle of John, fifth chapter, thirteenth verse, we read: "These things have I written to you that believe on the name of the Son of God, that ye may know that ye have eternal life and that ye may believe on the name of the Son of God." That is the reason this epistle is written to the people. "These things I write unto you," said John, "that ye may know that ye have eternal life."

Now I ask you, do you know whether you have eternal life? What do I mean by eternal life? I mean life, here and now, a full-orbed life, life's complete fulfillment, as well as heaven to come when you die. Do you know that you have that? The Bible says you *can know* it. You can be sure of it. John says, "These things I write unto you that believe on the name of the Son of God, that ye may know that ye have eternal life." A Christian who has received Christ can say with assurance, "I know that I have eternal life. I'm sure. I have received Christ. There are certain evidences in my life that indicate that I've passed from death unto life. Whether I was conscious of the moment or unconscious of it, I've passed from death unto life and I know that I'm ready to meet God. I know in whom I have believed."

All through the epistles, the apostles say, "I know." You can know, you can be sure. Paul said, "I am persuaded . . . I know these things." How can you know, how can you be sure?

## PERSONAL EXAMINATION

Well, I want to give you an examination. I want to ask you some very pointed questions about your own life. The Bible says that God's law is a mirror. And when I look into the Law, the Ten Commandments or

No phenomenon of Christian evangelism is more remarkable than the blessing of the Holy Spirit upon the simple preaching of the truths of Scripture. Nowhere in contemporary American life has this been more dramatically verified than by Evangelist Billy Graham's ministry in Madison Square Garden. "The Marks of a Christian" is an abridgement of one of the sermons by Mr. Graham, distinguished evangelist and one of CHRISTIANITY TODAY's contributing editors. The Graham team has just concluded a series of suburban community follow-up meetings in the greater New York area of Long Island, Connecticut and New Jersey. Closing rally of the New York Crusade will be at the Polo Grounds on Reformation Sunday, October 27.

the Sermon on the Mount, the Bible says that I see my true self. I see how I appear in the sight of God. The Bible says that God does not judge the outward appearance. I'm not asking about your financial status, about the latest fashion in which you are dressed, about your social position, about the color of your skin, nor about your cultural background. I'm asking, *How do you stand in relationship to God?* Are you sure that you have eternal life?

The rich young ruler came to Jesus and said, "What must I do to have eternal life?" What did he mean? He meant that he wanted the best out of life here, that he wanted full-orbed living. Now, he had religion. He had culture. He had education. He had everything that would normally make a person happy. But there was an empty spot in his life. He knew that there was something else in life that he didn't have, and so he came to Jesus. But, he asked something else. He wanted to know about life after death. He wanted to know whether he was going to live with God forever. He wanted to know about this life that Jesus was talking about when he said, "I have come to bring life, more abundant life."

## SOURCE OF LIFE

The Bible teaches that God is from everlasting to everlasting. God is life. Jesus said, "I am the way, the truth and the life." *Life*: Life with a capital L. That is, *spiritual life*. Now, there is physical life. Physically you are alive. Spiritually, the Bible says, all of us are dead and separated from God. Take the illustration of a lovely plant. I cut off a stem and the plant lies on the floor. It looks just as well as it ever did from the outside, but the sap can no longer come into it, and eventually it will die because it is separated from life. Now that is exactly what sin does. Sin has cut the lifeline between you and God, and God speaks of us as spiritually dead. Separated from God. Cut off from God's fellowship. Separated from life.

Now, God is life. The moment you come to Jesus Christ and receive him, the Bible says you are grafted back into the vine. Jesus said, "I am the vine, the true vine. Ye are the branches." You are grafted in as a branch. The Bible says you become a partaker of eternal life, spiritual life, and immediately something



happens. The Bible says the sap, the spiritual life of God, begins to flow through you, and evidences appear that you have spiritual life. You don't go on as a dead plant, as a dead branch. The leaves begin to sprout. Certain things begin to take place in your life. This life of God is yours, and the Bible says you will live as long as God lives. When the stars have fallen, when the moon has fallen out of its socket, we'll still be living because God is from everlasting to everlasting, and those of us who have spiritual life in Christ Jesus shall live forever. Oh, it's wonderful to be a Christian! And that's the thing that the world cannot understand. That's the thing that a person who has never received Christ cannot understand. He doesn't understand that flowing through you now is the life of God, giving you power, strength, and the dynamic to live the Christian life.

### MAKE SURE

Do you have the life of God flowing through you? Have you received spiritual life through Christ? You should check to see whether you have life. The Bible speaks in Hebrews 10:22 about the full assurance of faith. The blind man said, "One thing I know, that whereas I was blind, now I see." Make sure! Can you say, "I was blind to spiritual things, but now I see. I was once dead to spiritual things, but now I have life. I was once in spiritual darkness, but now I'm walking in the light." Can you say that? If not, I beg of you to come to Christ and make sure. Has there been a moment when you received Jesus Christ as your Lord and Saviour? Paul said to the Philippian jailor, "Believe on the Lord Jesus Christ and thou shalt be saved." "No, Paul," you say, "that's an oversimplification. You're too simple, Paul. You should have given him something complicated to do. Paul, you should have told him all that's involved." But Paul didn't. Paul said, "Believe." Why? Because believing, if you understand the word properly, is the entrance, the beginning of new life in Christ.

### MEANING OF FAITH

Now, what does it mean to believe? The word believe involves your intellect. We must know Christ, and accept his claims. Christ claimed that he was the Son of God, that his death on the Cross was the only way to heaven, that he was God incarnate. You must accept Christ in all that he claims, or put him down as one of the biggest liars, hypocrites and charlatans in history. I had to decide in my own heart and in my own mind that Jesus Christ was what he claimed to be. I made my decision a few years ago. I stood at the crossroads and intellectually made this choice. I said, "Oh God, by faith with my mind I accept the fact that Jesus Christ is what he claimed to be and that when

he died on the Cross it was not the ordinary death of an ordinary man, but it was God in Christ reconciling the world unto himself. It was Christ shedding his blood for our sins."

### INTELLECT AND EMOTION

First is the intellect. Second is emotion. Emotion is involved in everything we do. You cannot separate emotion from the mind and the will. Love is emotion. Hate is emotion. When I come to Jesus Christ, I love Christ because he gave himself for me on the Cross, and I hate sin. Hate and love are emotions. I have very little time for a person who can sit in front of a television set and weep and laugh over "I Love Lucy," or go to a ball game and shout, "Kill the umpire," and yet condemns emotionalism in religion.

The third factor is the will. Thousands of people are in the churches today who accept Christ with the intellect. The Bible says that the devils believe and tremble. We haven't done much trembling. Some of you have had emotional experiences in religion as a child, as a young person. But you still do not have spiritual life until a third thing takes place. Here is the important thing: you must by an act of your will receive Christ.

When I stood before the minister to get married, he said, "Wilt thou take this woman to be thy wedded wife?" I said, "I will." Publicly, before everybody in that church, as scared as I was, by an act of my will. I didn't answer him and say, 'I believe in her and I love her.' That was not it. I had to say, "I will." Leading up to that moment there had been weeks and months of courtship. I used every tactic that I'd ever heard about or read about to win her. However, we were not committed to each other until we said in front of the minister, "I will." Then the transaction was recognized in the courts of heaven and earth.

When you come to Jesus Christ it is also an act of your will. That is involved in that little word faith. I believe. I receive Christ by faith. It is an act of your will when you commit your life to him. Have you done that?

### FORSAKING SIN

After receiving Christ, did you forsake sin, the known sin in your life? Lying, cheating, immorality, pride, all of these things? Now that doesn't mean you had total and complete victory over them every moment. But it does mean that you began to turn from sin. Sam Jones, the great evangelist, said that his church used to say, "Quit your meanness." That's what it means to follow and serve Christ. "Let the wicked forsake his way, and the unrighteous man his thoughts, and let him return unto the Lord and he will have mercy on him."

Suppose I have a pig. I give him a bath in suds. Then I take his hoofs and polish them and put nail polish on them. Then I take a little Chanel No. 5 and put that on his back. I put a beautiful ribbon around him, bring him into the living room and put him on my sofa. He sits there and he smells and looks sweet. A beautiful house pet! Everybody says, "Isn't it wonderful. What a lovely pig you have. Isn't he a nice, sweet pig. I've never seen such a lovely pig." I open the door and let the pig out. Where does he go? He goes back to the mudhole, because his nature has never been changed. He's still a pig.

You can take a man, dress him all up on Sunday morning. He puts his little halo on his head, sprouts his wings and he goes in and sits down in the church. He smiles and beams all over. Twelve o'clock comes. He walks out, shakes hands with the minister, smiles and says, "It was wonderful this morning, Reverend." Then, about mid-afternoon, halo comes off, wings are moved aside, the horns begin to grow and he picks up his pitchfork again for another week. He goes back and practices the same old sins. His nature has never been changed. That is the reason Jesus said, "Ye must be born again." You must have a new heart, a new soul, a new direction in your life.

#### OBEYING CHRIST

Another way to check yourself is to determine whether you obey Christ. Do you have a real desire to obey? He said, "He that hath my commandments and keepeth them, he it is that loveth me"; "And hereby we do know that we love him if we keep his commandments"; "If a man love me, he will keep my word"; "He that loveth me not, keepeth not my sayings." Do you obey Christ? Do you obey him by reading his Word? Do you obey him by spending time daily in prayer? Do you obey him by being faithful and loyal to the Church? Do you obey him by giving your tithes and offerings for the support of the work of the Lord? I've had hundreds of people say, "Billy, I have no spiritual blessing. I have no spiritual power." Always I start asking, "Do you read the Word?" Nine times out of ten they answer, "No." "Do you spend time in prayer?" "Oh, yes, I pray every day." "Well, do you tithe your income?" "Well, no. I haven't done that very well." "Do you mean that you expect God to bless you when you're robbing God?" Every denomination teaches tithing. Why? Because it is based on the Old and New Testament rules of giving. We are to give to the Lord, and we rob him when we don't.

#### FRUIT OF THE SPIRIT

Another way to check yourself is to determine whether you have the fruit of the Spirit. The Bible says the fruit of the Spirit is love, joy, peace, longsuffering,

gentleness, goodness, faith, meekness, temperance. Jesus said, "By their fruit ye shall know them. Do men gather grapes from thorns or figs from thistles? Herein is the Father glorified that ye bear much fruit." Jesus said, "A good tree cannot bring forth evil fruit, neither can a corrupt tree bring forth good fruit." I want to ask whether you possess the fruit of the Spirit? The moment you receive Jesus Christ as Saviour, the Holy Spirit comes into your heart. Your body becomes the temple of the Holy Spirit. The moment you receive Christ, the third person of the Trinity, the Holy Spirit, comes to live in you and produces fruit. Spiritual life begins to flow. The leaves begin to come out. The fruit begins to bear in its season. You have love. "By this shall all men know that you are my followers, if ye have love one to another." "We know that we have passed from death to life because we love each other." The whole Scripture is filled with one glorious triumphant word that is to characterize every child of God—love.

#### BLESSING OF JOY

Another fruit of the Spirit is joy. When I see a fellow going around with a long face and his shoulders all stooped over with the burdens of the world, I know that man knows nothing of the filling of the Spirit of God. The Bible says believers are filled with joy. Listen, a Christian is to have a smile on his face, a spring in his step, and joy in his soul. That is the Christian life. Paul and Silas were in jail and had been beaten on the back until they were bleeding, and at midnight they were singing! Regardless of circumstance, if Christ is in your heart, you can smile, you can sing. There is joy and there is peace through the Holy Spirit.

#### PEACE OF SOUL

Peace is also a blessed fruit. There is an inner serenity. The greatest picture of peace I've ever seen was on the North Carolina coast. A storm was raging. The wind was blowing, the sea was lashing, and the thunder was roaring. Under the crevice of a rock was a little bird. It had its head under its wing, asleep. That's peace—the peace that God can give. Let the storm rage. I have peace because I know the Prince of Peace.

Are you bearing the fruit of the Spirit? If you are not fruitbearing, it may be that you have never been grafted into the nature of God and become a partaker of God's nature. You had better check to be sure. Are you sure tonight? The Scriptures say, "I write these things unto you that believe on the name of the Son of God that ye may know that ye have eternal life?" Do you *know* it? Are you sure? Are you certain? You can be *sure* by presenting yourself to Christ and receiving him as your Lord and Saviour.

# God's Gauge for Giving

HARRY R. SMITH

Natural man's most elemental and most driving force is the instinct for self-preservation. That force drives man to hunt or fish or cultivate or gather, to satisfy his own hunger and that of his family.

That force makes him save some of today's provender against the possibility that tomorrow's hunt might be less fortunate. It makes him hide and protect himself, his family and his possessions, and if necessary, fight to defend them. Although we may have come out of the cave and laid down our stone axe for a slide rule, a machine tool or a business document, the old drive is still there. The natural human tendency is to get as much as possible and to hang on to it.

Only the introduction of another, higher force can induce man to share voluntarily any part of what he has acquired so that another might benefit or an idea might be made known. In some men this higher force is that of genuine love for the object of his giving. In others, particularly where a person has accumulated tremendous wealth in a business affecting many people, it is a sense of social responsibility which prompts the creation of foundations with lofty-sounding purposes, but often, alas, filled with pride and schemes to beat the tax collector.

It is a small wonder that the Christian, finding himself in a world, or coming out of a world, with this attitude toward money and giving, all too often retains much of this worldly viewpoint toward the money or other wealth in his hands.

## GOD AND A MAN'S MONEY

The first question a Christian should ask himself about himself and his money is, What is my relationship to God? The Christian is not an ordinary man. He is one who, through the work of the Holy Spirit, has come to a realization of his responsibility to God, of his sinful condition, of his inability to help himself. He has realized that his only remedy is to turn his back on his old life and turn toward the Lord Jesus Christ as the

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only Saviour. His only tenable future course is to yield to Christ as Lord and Master. Such a man has a new relationship to God, to the world, and to himself. At conversion the believer may not fully realize it; nevertheless we are told in the Word of God, "Ye are not your own, for ye are bought with a price . . ." (I Cor. 6:19).

In sight of God the believer is a trustee or steward of his money. He no longer, then, has the right to ask himself, "How much of *my* time or *my* talents, or *my* money shall I give to the Lord?" The fact of the matter is that we have no time, talents or money of our own. God has every right to demand that we deliver that which He has purchased.

But our God is a gracious God. Just as he will not force upon an unbeliever the gift of salvation he provided at so great cost, so he will not wrest from the believer that to which he is justly entitled. Instead of demanding, he entreats the believer thus, "I beseech you therefore, brethren, by the mercies of God, that ye present your bodies a living sacrifice, holy, acceptable unto God, which is your reasonable service" (Rom. 12:1). Why does God choose this course? It seems certain that he does so in order to make available to his children still another joy: the joy that comes from giving out of a heart of love. In II Corinthians 8 and 9, God, speaking through Paul, points to the way in which the Macedonian churches first gave themselves to God, and then having done so, gave generously out of their deep poverty to relieve the distress of the saints at Jerusalem. When Paul evidently protested that they would impoverish themselves by such generosity, the Macedonians entreated him to take the gifts so that they might have the joy of practical fellowship.

## LOVE AND THE WEEKLY BUDGET

The Christian's giving should spring from a heart of love—love that would give everything to the object of its love. And the Christian's giving should be governed by the will of God. Our question concerning money (and it applies to all that we have and are) should not be, "How much shall I give the Lord?" but rather, "Lord, how shall I use this money which you have put in my trust?" In the family budget meeting, the Chris-



tian family should recognize that God has the deciding vote.

But some will point out that they do not hear God as an audible voice; they feel the need for some mathematical formula and ask if the tithe or 10 per cent is the right amount. Others point out that since we are now under grace and not under law, the tithe is no longer required. In a sense that is true, if we recognize that God is entitled not to 10 but to 100 per cent. The tithe may not now be the fixed rule, but it certainly makes a good place to start. God has promised a blessing to all who would bring the tithes into the storehouse, and he has never rescinded that promise. But he has promised much more to those who recognize his complete sovereignty. Jesus himself told us, "Give and it shall be given unto you; good measure, pressed down, and shaken together, and running over" (Luke 6:38).

There is no danger of our "outgiving" God. One of America's great industrialists, a Christian who has given practically all of his capital and income to the Lord's work, once said, speaking about the truth of the promise that the Lord would bless those who give: "As I shovel out, the Lord keeps on shoveling in, and the Lord has a bigger shovel!" The promised increase in return was not, I am sure, the motive for this man's increased giving; nor should it be, for giving from such a base motive would not bring the promised increase. Let our giving be out of a heart of love.

#### HUMILITY AND SACRIFICE

Many people who today live in what we would call humble circumstances are living full rich lives because they have not allowed themselves to become enamored of the luxuries that are a snare to so many others. As the treasurer of a mission, I can report from first-hand observation that many of those Christians in humble circumstances, some on small pensions, are the ones who give faithfully, sacrificially, regularly, and evidence real joy in doing so.

This is a land where there are so many opportunities for advancement that most laborers, farmers, business and professional men have all seen their incomes increase. The temptation is to increase the standard of living as rapidly as the income increases, while limiting the Lord's portion to the same 10 per cent, or less, as is all too often the case. The appeals of advertising, the ease of credit, the pride of possessions, the desire to keep up with or ahead of the Joneses, all conspire to absorb the increased income and to entangle us in commitments that may or may not be in the will of the Lord. How shall we react when our income starts to increase? Must we adopt a Spartan regime? Look, for example, at the young man who starts in the business world as a shipping clerk, lives in small and humble quarters, and rides back and forth to work on a bicycle,

carrying his lunch in a paper sack. If he works his way up to become a salesman, sales manager, vice president and finally president of the concern, must he still live in the same cottage, ride his bicycle, and carry his lunch? Surely not. The Lord would consider it perfectly proper, in fact, almost required of him, that he move up a step at a time into a little more commodious and comfortable house, and that he provide himself and his family with an automobile, a more complete wardrobe, and so on. But at each step of the way, let such a man take counsel with God so that he does not needlessly put the Lord's money into a larger house, a larger car, a swimming pool, a yacht, and so on. During the war we were asked to curb our desire to travel on the overtaxed transportation system by asking ourselves, "Is this trip necessary?" With each major expenditure, and certainly with each plan to advance the scale of living, we should ask the Lord, "Lord, is this step your will for my life? Is it necessary? Does it have the seal of your approval?"

#### SPENDING AND SAVING AND GIVING

Besides spending versus giving, there is also the matter of saving. When the children of Israel gathered the manna in the wilderness, they were told to gather just enough for the day, except on the day before the Sabbath when they were to gather enough for two days. There was no need to store up a little against the day when the manna might fail, for it never failed. Does this same principle hold today? Some contend that it does, and that a Christian displays a lack of faith in God if he tries to save for a rainy day, or invests in life insurance, or makes some other form of investment. True, in the time of the manna, God miraculously provided food for his people on a day-to-day basis. But throughout history most of God's created nature has revolved around seedtime and harvest, which require that, after the offerings of first fruits, etc., the harvest be stored up for use during the remainder of the year. In Joseph's day God directed him to store up during the seven fat years to provide for the seven lean years. And in Paul's day the word of the Lord came to him, "For the children ought not to lay up for the parents, but the parents for the children" (II Cor. 12:14). There is sound scriptural ground for believing that in our budget session with the Lord, He would have us make proper provision for future contingencies and for the support of our dependents.

#### DUTY AND THE DAY OF DEATH

Of course the Lord may call us home before we have need of those funds or assets which we have laid up against the lean and declining years. Every Christian has a duty, therefore, to take advantage of the provisions of law which permit him to bequeath his estate. Not

long ago a fine Christian layman passed away. Because of his failure to have a will drawn, a substantial portion of his estate was dissipated in taxes and attorneys' fees and thus was lost to the causes nearest his heart. The Christian with an estate to bequeath has a responsibility to have a will drawn properly by a competent attorney.

In giving of his substance to the Lord, the Christian should consider carefully the persons or agencies who are to receive the gifts. If giving is motivated by that grace of love which characterizes God's love for us, then there will be no discrimination in selecting the recipients of our giving.

Who can justify withholding aid from a person merely because of his color, race, or religion? If a destitute widow came to our door asking for a bowl of soup that she might feed herself and her starving children, we would not turn her away on the grounds that she was an unbeliever. Rather, we would give to her as an expression of the love placed in our hearts by the Lord Jesus Christ, who also loves her and her children. But it is quite another matter to give indiscriminately to churches, schools, seminaries, mission boards, etc. Such gifts are designed not to eliminate suffering and want but to permit the recipients to spread a doctrine or a system of ideas.

Sometimes the young convert, even though mature in years and of some financial means, will assume in the ecstasy of his new Christian life that all churches, all mission boards, are diligently spreading the pure gospel and that all of the appeals which pour in through the mails and over the radio are equally worthy of support. The sad fact is that many organizations which outwardly appear to be proponents of the true Gospel have long since departed from the faith and are giving out false doctrines. The Christian has a duty to investigate carefully the claims of these various organizations. God's Word admonishes the believer, as a steward of God, to be "holding fast the faithful word as he hath been taught, that he may be able by sound doctrine both to exhort and to convince the gainsayers" (Titus 1:9).

This is on the positive side. On the negative side, we are told, "If there come any unto you, and bring not this doctrine, receive him not into your house, neither bid him God speed, for he that biddeth him God speed is partaker of his evil deeds" (II John 10-11). Let not the Christian think that once he has investigated the doctrinal purity and the spiritual effectiveness of the enterprise, he can forget about it. One of the heartbreaks of modern Christendom is the way many organizations, originally sound and true to the faith, have slipped away little by little over the years, until now some of them openly deny the inspiration of the Word, the Diety of Christ, his Virgin Birth, his atoning work, his bodily Resurrection, and his

visible physical return. Many devout Christians of earlier days who gave or willed money to such an organization would be grieved beyond measure if they could see the way that money is being used to deny the very faith they sought by their gifts to defend and to extend.

#### INVESTMENT AND DOCTRINAL STABILITY

How do such organizations drift away from sound foundations until they are almost beyond salvaging for the cause of Christ? It is the work of Satan. He makes his breach in the wall when the men on the governing boards begin to drift away from moment-by-moment fellowship with God, get their eyes off the Saviour, and begin to feel that they are important cogs in the ecclesiastical machinery; when they begin to emphasize what man can do instead of what God has already done; when they begin to feel that the idea of the substitutionary atonement is perhaps a little uncultured, perhaps unnecessary, and that perhaps the primary mission of Christ on earth was to set an example, which with a little more effort, man can equal or at least approximate; when they feel that perhaps Calvary was just an unfortunate mistake and that his disciples just imagined the Resurrection. Such falling away points up the urgent necessity for the Christian, before he gives the Lord's money, to watch carefully the trends in the thinking and the living of the men into whose hands the guidance of these organizations has been entrusted. At the first sign of departure from the high standards of Christian doctrine or Christian living, the Christian should ask a question or two in kindness, but if necessary with increasing firmness, to the end that our Christian organizations, both large and small may be kept squarely in the center. Truly, the Christian's responsibility follows after his money, to see that it is used properly and effectively in line with God's eternal purposes.

END



## Preacher in the Red

### ECUMENICAL MATRIMONY

MY 11-YEAR-OLD DAUGHTER was listening to her mother and a friend talk about churches.

"I once belonged to the Episcopal Church," said the friend.

"Aren't you an Episcopalian?" my daughter asked.

"No, I'm a Congregationalist now," was the reply.

"And I used to be a Methodist before I married your daddy," said my wife.

"Hmmm," muttered my daughter. "Cross-pollination!"—ROBERT O. REDDISH, JR., Medina, Ohio.

# Christ's Kingship Over History

JAMES S. STEWART

The whole future of the missionary enterprise is linked with, and depends on a right understanding of, the question of the relation of Jesus Christ to the historical process. Our missionary attitude will be largely conditioned by the answers we give to such questions as these: What did Jesus mean by the Kingdom of God, and what is its place in the context of secular history? Is Jesus King only of the Church, or is he King of the world as well? Is his Kingship real now, or potential in the future? Is there a new missionary urgency in the dangers of our contemporary situation? What is the ultimate goal of missions? Is it victory for Christ within the historical process, or is it victory beyond the consummation when history has ceased to be? Is it the gradual spread of the Gospel until the nations are at the feet of Jesus and the whole earth is Christianized? Or is it an apocalyptic act of God shattering time, abolishing history and bringing in eternity?

## LORDSHIP OF CHRIST

I suggest that the one satisfactory approach to these immensely important questions is along the line of the New Testament proclamation of the Lordship of Christ. All cramped and narrow notions of missionary motivation—all the planning and the strategy which are aimed simply at the rescuing of individual souls out of the clutches of the historical process and the corruption of the world—are far behind the insight of the New Testament Church when it fashioned its first creed in two words, like two sudden thrilling notes of a trumpet: *Kyrios Jesus*, Jesus is Lord.

It is upon God's mighty acts at the Cross and the Resurrection that Christ's Kingship stands for ever. When Pilate wrote upon the Cross "This is the King," he had unconsciously expressed the divine determinate decree. "He reigns from the tree." This is the Gospel. It is not that we are sent out into the world to "make

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Christ King." How could it be that, when God has made him King already and given him the Name which is above every name? It is not that our missionary task is to cooperate with Jesus in seeking to establish the Kingdom, as though we were to prepare the way for its coming or work for its inauguration at some future day. How could it be that, when from every page of the Gospels the words and works of Jesus cry aloud that in him the Kingdom has broken through and is now in the midst? It may indeed be a hidden Kingdom, with a King incognito, a mystery veiled from the eyes of sinful men and therefore unacknowledged.

*Concealed as yet this honour lies,  
By this dark world unknown,—  
A world that knew not when He came,  
Even God's eternal Son.*

Nevertheless, he has taken hold upon history, and he is history's Lord.

Whenever we speak of an historical incarnation and of an objective atonement, we are asserting that God's mighty act in Christ has changed the human scene decisively and for ever even for those who do not believe on him and who refuse to recognize his claim. The very earth which God has given to the sons of men has been different since the days when it was trodden by the feet of the one true Son of Man; and every human life, whether Christian or not, is affected by the cosmic battle fought out to a finish at Calvary between Jesus and the powers of darkness. In this sense he is King, not only of the Church, but of the universe itself.

## COMMAND AND MOTIVE

Now there is all the difference in the world between going out on mission with the motive of helping Christ to become King, and going out because the King has sent you. If the dominical command were a summons to the Church to conduct a world-wide propaganda for Christ's enthronement, to dedicate its maximum resources to a herculean effort to bring his Kingdom in upon earth, it would indeed be a paralyzing hopeless task. Sometimes the Church has in fact thought of its mission in those terms—and then the exhilaration has vanished from its spirit

(Continued on page 22)



# A LAYMAN and his Faith

## THE DREADFUL REALITY OF SATAN

RECENTLY PROFESSOR EMILE CAILLIET of Princeton Theological Seminary wrote: "Experienced students of Christianity have pointed out that among Satan's accomplishments *the neatest of them all is that of persuading so many people that he does not exist.*"

Truly the Devil has put over a fast one when he makes man either ignore or deny that he is the unceasingly active enemy of souls; the one who would constantly accuse us before God, telling him of our sins; the one who goes about as a roaring lion, seeking whom he may devour; the one who in Job is pictured walking up and down in the earth plotting man's downfall; the one who wields great power in the earth and whose works are on every hand for all to see and whose activities are recounted in every morning and evening newspaper.

¶ The Apostle Paul wrote a sharp letter to the Christians in Corinth because of flagrant sin which they had permitted to go unrebuked in their midst. Subsequently he wrote a second letter, taking note of their corrective action and then strongly admonished them to show Christian love toward the one who had repented lest Satan should use this to get advantage of them. Then Paul wrote: "For we are not ignorant of his devices."

Both battles and wars have been lost because the enemy was underestimated or because faulty intelligence led to the wrong evaluation of his strategy.

Christians are in grave danger of waging losing battles because they are ignorant of Satan and his devices and in some circles today it is even popular to discount him entirely and deny his existence as a personality and relegate him to the realm of an evil influence only.

With the actuality of Satan himself there is also involved the mystery of evil itself. We all know that sin exists, we see its effects on every hand and we feel its urge in our own hearts and lives. The full implications of sin may be summed up in the statement that it is either a failure to conform to God's law or a transgression of that law. And the Bible teaches that we all are sinners—by inheritance, by choice and by practice.

The Bible tells of Satan's first intrusion into human history. He raised a question as to the truthfulness of God's Word and then instigated a three-fold temptation involving the lust of the flesh, the lust of

the eyes, and the pride of life, and man capitulated.

When Christ, the Second Adam, came he too was confronted by Satan with the same basic temptations, the eternally significant difference being that our Lord overcame the Devil by use of the Sword of the Spirit, the Word of God.

But Satan has never ceased in his work of luring men into the paths of sin. He attacks where we are weakest and his cunning is beyond human understanding.

The Apostle Paul, writing to the Christians in Ephesus, gives us a clear picture of what we are up against. He tells us that Satan is neither flesh nor blood, that our warfare is "against principalities, against powers, against the rulers of the darkness of this world, against wicked spirits in high places". He then tells us that our one hope is to accept and use the armor God provides, taking also the shield of faith (movable against attacks from any quarter) and in our hand the one offensive weapon against which Satan cannot stand—the Holy Scriptures.

¶ In the book of Zechariah Satan is pictured standing at the right hand of Joshua the high priest to resist him and of his being rebuked by the Lord. (Zech. 3:1, 2). Again and again the Scriptures tell of his pernicious activities. . . . And he has never stopped.

What folly to ignore him! What a victory for him when his name is used in jest and in cursing and when "hell" and "damn" identify one's conversation with Hell itself!

Not only does the Old Testament make recurring references to Satan but the same is true in the New. While his origin is clothed in mystery his ultimate end is told in the Revelation and this was made certain on the Cross of Calvary.

Cunning as he is Satan is not omniscient. He inspired Judas to betray his Lord and used men to denounce him, betray justice and crucify him and in so doing he insured his own ultimate destruction.

Today he tempts you and me to think and say and do things contrary to the will of God. Wherever the Gospel is preached he is there to snatch the seed from unwary hearts. Within the Church he scatters the tares of unbelief and sows the seeds of error where they grow side by side with the wheat. The wheat of true faith, and the tares of Satan's planting

will be separated by God's holy angels at the end of time.

This enemy with whom we have to deal is not a repulsive character with horns and forked tail but often affects the guise of an angel of light. When clothed in the attractive habiliments of culture, wisdom and ethical righteousness, he can well deceive the most wary. He knows our own personal weaknesses and attacks at the most vulnerable spot and at the time our resistance may be at its lowest. Little wonder that man, in his own wisdom and by his own strength, is no match for this arch enemy of righteousness.

Only through spiritual blindness does man ignore the enemy with whom he has daily contact. His characterizations in the Scripture should alert us for he is spoken of as "accuser", "adversary", "enemy", "father of lies", "murderer", "the power of darkness", "the prince of this world", "the power of the air", "ruler of the darkness of this world", "the spirit that worketh in the children of disobedience", "tempter", "god of this world", "unclean spirit", and "wicked one".

¶ Little wonder that our Lord when he revealed himself to Paul on the Damascus Road explained to the astonished man that his mission to his generation was to "open their eyes, and to turn them from darkness to light, and from the power of Satan unto God, that they may receive forgiveness of sins, and inheritance among them which are sanctified by faith that is in me" (Acts 26:18). Unregenerate man is held captive by the Devil and his works are on every hand for us to see. John bluntly tells us: "... the whole world is in the power of the evil one" (I John 5:19).

This is a frightening picture and the complacency of men can only be explained in terms used by Paul: "But if our gospel be hid, it is hid to them that are lost: in whom the god of this world [Satan] hath blinded the minds of them which believe not, lest the light of the glorious gospel of Christ, who is the image of God, should shine unto them" (II Cor. 4:3, 4).

Faced with such facts what can man do? It is here that the glory of the Gospel is manifested; for in Christ we have deliverance from the power of Satan and victory over him.

When we recognize the Enemy for who and what he is, and the One who gives us victory over him, we have left the kingdom of darkness for the kingdom of light, the realm of death for the realm of eternal life.

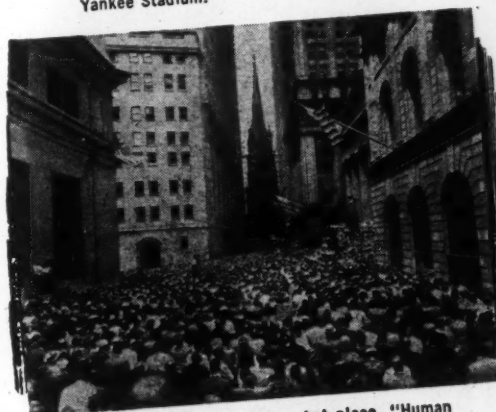
L. NELSON BELL

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# DECLARATION OF PRINCIPLES

I. We believe in God, self sufficient and sovereign, *versus* all atheism, whether expressed in materialism, naturalism, or positivism.

II. We believe the Bible is the authoritative disclosure of God's word and purpose and thus is the rule of faith and life, *versus* all relative authority of variant religious and ethical systems.

III. We believe Jesus Christ is the Son of God, the only mediator between God and man, our Saviour and Lord, *versus* all views of Jesus as only an ethical example, a martyr, a teacher, or a demiurge.

IV. We believe man created in God's image is moral, intelligent and free, of unique dignity and potentiality for good or evil, *versus* all views of man as a product of materialistic evolution.

V. We believe in the Church as essentially spiritual, providing worship of God, proclaiming the Gospel of salvation for men's souls, giving ethical guidance in life, *versus* all conceptions and uses of the Church as merely a social organization, an agency of political propaganda, or of lobbying, or of Class interests.

VI. We believe that society is most Christian in which free, moral men rule themselves according to the laws of God inscribed in nature, conscience and Scripture, *versus* all human propensity to resort to legislative direction of worship, work, speech, ballot and property.

VII. We believe that Christian Faith (theology) and the freedoms of man are interdependent, *versus* all divorce of modern culture from Christian theology resulting in the substitution of legislative control and direction of individuals for use of moral and spiritual impulses.

VIII. We believe that these concepts must be re-established in the minds and convictions of the masses by a movement of grassroots education if a free and Christian America is to be attained. The key to this educational task is the Protestant minister and the purpose of CHRISTIANITY TODAY is to assist him in the achievement of these ideals.

.....  
(The above "Declaration of Principles," prepared by Dr. Harold John Ockenga, currently chairman of the board of CHRISTIANITY TODAY, is a succinct summary of the convictions guiding the editorial policy of this magazine.)

## CHRISTIANITY TODAY MARKS FIRST ANNIVERSARY

Perhaps no religious magazine has addressed itself to American theology at so crucial a time as CHRISTIANITY TODAY. Secular alternatives to Christianity are in increasing collapse; religious alternatives to the gospel are threadbare; opportunity for vigorous evangelical affirmation, application and advance is unique.

To its readers, CHRISTIANITY TODAY voices deep appreciation. The first year's distribution to 160,000 readers has garnered a magnificent charter subscription list. This reflects confidence in this magazine's competence to represent evangelical convictions with spiritual insight and challenge. Nothing would so hearten the Editors at this renewal period as prompt response by our family of readers.

During its initial year CHRISTIANITY TODAY shows growth in advertising space, as well as in subscriberships. Alongside large denominational magazines CHRISTIANITY TODAY has attracted an impressive amount of advertising from firms that recognize its unprecedented access to virtually the entire Protestant ministry of all denominations as well as many lay leaders in the United States and Canada. Advertising policy seeks new clients beyond the usual circle of religious advertisers but is always committed to the goal of "culturally constructive advertising" only.

In its first year, CHRISTIANITY TODAY's most dramatic gains are not quantitative, however. Rather, they represent qualitative progress for the evangelical Protestant witness. Evangelical Christianity now may claim a supra-denominational magazine that unites conservative Christian scholars in all denominations everywhere into a shared attestation of the great biblical verities. While this undergirding of biblical evangelism and biblical theology has burrowed into churches around the world, it has also gained significant interest among seminary students grappling with contemporary theological perspectives. Inclusion of CHRISTIANITY TODAY in the annual index of significant religious periodicals prepared by the American Theological Library Association will provide ready and permanent reference to an unusual accumulation of authoritative writing in many areas.

From the outset the magazine has featured world religious news coverage from an evangelical perspective. CHRISTIANITY TODAY's news editor supplied weekly



reports of the spectacular evangelistic achievements in Madison Square Garden not only to readers of this magazine but also to hundreds of city editors across the land. During the year ahead, as events may warrant, an additional feature of the news section will be photographic coverage. More interpretative reporting of the major denominational and interdenominational conventions and assemblies is also expected.

The month of October has come to be known as Church Press Month. President Eisenhower comments that "guided by the truth which sets men free, the various periodicals of the Church have a splendid opportunity to emphasize their story of faith and good work across the land." The foremost purpose of CHRISTIANITY TODAY is encouraging Protestantism's fullest evangelization of a lost world. The magazine, therefore, occupies a strategic position. Committed to the presentation of the Christian gospel as relevant for both individual and social needs, CHRISTIANITY TODAY may well be the fulcrum in the seesaw of contemporary Christian enterprise.

## DECADE OF PROMISE FOR THE LAITY

The fresh concern to define the responsibility of both ministers and laymen in biblical terms is one of the hopeful signs of the times. The ministry is being challenged anew to evangelistic effort, and to preaching of the whole counsel of God; the laity are being called anew to a profounder grasp of the meaning of discipleship.

In addition to his ministerial office, the minister shares with the layman in the wider office of believer. Many ministers are realizing anew that they belong primarily to the succession of Peter and Andrew as fishers of men. Yet the minister's very gift for preaching, and the peculiar work of his divine calling, often cuts him off from effective personal access to his neighbors.

Today there is a happy recovery of the many New Testament passages stressing the faith and effort of lay workers in the Early Church. The Roman Catholic church by its Christopher movement seeks to overcome the gulf between priest and layman created by its repudiation of the biblical doctrine of the priesthood of all believers, and it is placing new emphasis on lay visitation. In Protestant circles, the role of lay activity in the Reformation is being reconsidered. The aggressive work of the Lutheran Laymen's League is widely known. The Christian Reformed Church, marking its centennial in America, looks hopefully to increased lay activity as its key to expansion in its second century. This very day thousands of Presbyterian laymen are gathered in Miami to hear Evangelist Billy Graham

and others call the Council of Presbyterian Men to fuller dedication to Christian priorities.

The pressures of Communism, secularism and materialism make this decade an opportune time for lay activity. If ever the Christian movement stood in need of monuments to lay vision and enterprise, it is in this decade. This is indeed a *kairos*, an opportune time, for an increase of lay concern, interest and devotion to the cause of Christ. The profound Protestant emphasis on the universal priesthood of believers must not only narrow the gap between clergy and laity, but it must also, if soundly interpreted, call every layman to justify his daily vocation as a sacred ministry.

There are heartening signs that lay activity is increasing in scope and intensifying in zeal. Prayer groups and counsellors rallied by the Graham evangelistic campaigns represent mainly a lay effort. Some churches have introduced courses in lay evangelism. Others are realizing anew that the Church, in its Sunday School and youth societies, possesses a framework for the confrontation of unbelievers. The meetings of the Church are not simply an engagement with God; they are also an engagement with the world, an opportunity of calling the unchurched into theological conversation and of sharing Christian realities with one's neighbor.

Mobilization of the laity holds certain perils. Christian workers can be mobilized for inexpedient and even for wrong ends in the very course of lay activity.

One danger is the organization of laymen whose personal experience of faith in Christ remains in doubt. In his book *The Face of My Parish*, the Scottish churchman, Tom Allan, one of CHRISTIANITY TODAY's correspondents, reminds us that "Christian action which does not emerge out of a personal faith is a contradiction in terms."

Another peril is an exaggerated stress on techniques. A rash of religious books is appearing with chapters on lay evangelism, and some of these are good. Techniques are valuable, but love of neighbor is the one indispensable factor in the Christian lay outreach. The motive is less dispensable than the method. One who is burdened for a neighbor can bungle, but one skilled in techniques yet lacking in love can repel.

Still another peril is a neglect of the task and message deserving in lay activity, leading the unsaved to Christ. The Great Commission is the supreme mandate for lay effort. The churches follow a sure instinct when they first mobilize their laymen for evangelism. Multitudes in the churches today were led to Christ through the efforts of believing friends and relatives. To lead another soul to Christ is the heart, even if not the height, of lay responsibility. If the churches are to gain new vigor in our decade, the layman must become skilled in the art of seizing opportunities for effective

evangelism in his own local community.

There is a further danger, however. Like the others, it stresses the responsible role of the pulpit in interpreting Christian duty to laity. The danger of neglecting the larger obligations of lay witness in the social order—in the realms of marriage and the home, of labor and economics, of politics and the state, of culture and the arts—must be met. The evangelical pulpit must keep the traffic of lay duty moving in larger dimensions than lay witness by proper stress on Christian vocation. The problems of Christian conscience in politics, business and culture must be confronted if the Christian message is to make inroads in the centers of contemporary secularism and materialism.

If we are to have a strategic renewal of Christian conviction this decade must become the decade of the laity. But the pulpit bears an awesome responsibility in proclaiming the indispensability of personal experience of Christ, the priority of evangelism, and the duty of Christian citizenship.

## CHRIST'S KINGSHIP OVER HISTORY

(Continued from page 16) and the light has gone out of its face. Even today it is a not unfamiliar presentation of the missionary challenge. But basically it is quite alien to the New Testament. This was not the theology of missions on which the apostles launched out in that great age which saw the works of the Lord and his wonders in the deep. This would have been a frail makeshift raft, unfit for such a precarious voyage. What carried them through was the sure Word of God that the kingly rule of heaven had broken right into history

in Christ; that this Jesus was the royal dominion of God incarnate; and that the Lordship of Christ extended not merely to a group of disciples but to the nations of the earth, not to a few religious people but to all mankind, not to the Church alone but to the universe. "Why do the heathen rage, and the people imagine a vain thing? I have set my king upon my holy hill of Zion. Ask of me, and I shall give thee the uttermost parts of the earth for thy possession."

If the missionaries proclaimed this truth with passionate conviction, it was because not flesh and blood but God himself had revealed it to them in the death and resurrection of his Son. And today it is no rhetorical wishful thinking but hard concrete fact we are expressing when we say:

*His Kingdom cannot fail;  
He rules o'er earth and heaven;  
The keys of death and hell  
Are to our Jesus given.*

Now here we encounter one of the fundamental principles of a missionary theology. It is this—that behind the imperative lies an indicative. The Church must act, because God has acted already. The missionary cries, "Necessity is laid upon me: woe is me if I preach not the Gospel," because of certain historic unique unrepeatable events which have given him a Gospel to preach. The love of Christ constrains its ambassadors to suffer in history, because by that love history is already redeemed. The command "Go ye into all the world" has behind it the urge and drive of that stupendous affirmation, "All power has been given to me in heaven and earth." The dynamic of the Church's unaccomplished task is the accomplished deed of God. Underneath the urgent imperative there rests, firm as a rock, the eternal indicative.

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# EUTYCHUS and his kin

## CONGRATULATIONS!

Parish activity is booming this fall—the Cooperative Community Canvass (COCOCAN), the Rally Day bonfire at the Cloverleaf Chapel, Dr. Ivy's new allegorical play to be produced by the All Souls' Players of Deepwell Heights. I was about to describe this seasonal color for your readers when I remembered that your magazine has now been appearing for a full year.

Congratulations are therefore in order. Naturally I went to my all-occasion box of greeting cards. (The girl across the street sells them.) Unfortunately, only two cards of congratulation were left. One featured a stork, the other showed two blissful fish captioned: "You are the ideal couple . . ." Inside the card this sentiment was concluded: "because there are two of you."

Neither of these seemed appropriate, and I fell to musing about greeting cards in general. They are symptoms of the mass mind and the advertising era. A few thoughtful sentences of greeting can have the personal warmth of a smile and a handclasp. But isn't it frightening to have our most personal wishes mass produced? Rather like wearing a plastic false face with the smile of a Hollywood star built in. Of course the cards are more clever than the greeting we could devise, but who can bear the wit who only quotes jokes?

Once greeting cards were all lace, frills, flowers and sentiment. Now, matching a more sourish mood, they are turning to zany wisecracks. Laughs . . . but no joy, greetings as thin and insincere as the smile of a hostess calling everybody "darling."

There is another world of greeting in the Bible. Our Lord greeted not with a wish, but with a blessing. "Be of good cheer; it is I," was his salutation in the roar of the tempest. "Peace I leave with you; my peace I give unto you: not as the world giveth, give I unto you." So he said goodbye.

We who are Christ's must remember to greet each other in the joy and blessing of his name. That is how I would salute you. (P.S.—When I remember some of your editorials, I would even like to add a holy kiss.) EUTYCHUS

## THE GRAHAM IMPACT

Your article is the most fair and the most comprehensive I have seen. . . . Thanks for your advancement of sanity in Christianity. MARSHALL E. BARTHOLOMEW  
The Presbyterian Church  
Seneca Castle, N. Y.

Thank you for your fine article on Billy Graham's impact. . . .  
Greensburg, Pa. THOMAS H. HOHN

Was it Billy Graham's impact . . . or the impact of the Holy Spirit . . . ? After all, isn't Billy just another of God's servants? . . . MELVIN F. HOLLINGSWORTH  
Dover, Ohio

Certainly/many of the "liberal" persuasion have shown their willingness to accept the *witness* of Graham and others. But I am sure that they as well as myself would *not* accept the "success" of the Graham Crusade as the basis for *authoritative* efforts to exclude from Christian fellowship all who did not accept Graham's theology *in toto*. . . . MARCIUS E. TABER  
Pentwater Methodist Church  
Pentwater, Mich.

What is "biblical theology"? "biblical evangelism?"

Is Graham's doctrinal emphasis the *only* brand that belongs to the historic Christian churches? Is it wholly true that "semi-unitarianism . . . is *not* expressive of *genuine Christianity* at all"? . . . If you are so certain that Graham's "five points" are fundamental, and that we who . . . put a different interpretation on these points are lost . . . you are divisive. . . . "Believe on the Lord Jesus Christ and thou shalt be saved" is still the fundamental requirement. . . . Paul said nothing about the virgin birth, and his interpretation of the resurrection is not literal. . . . ALLEN H. GATES  
First Congregational Church  
Chesterfield, Mass.

In connection with the Evanston meeting of the World Council of Churches I attended the Festival of Faith, the largest religious gathering in U. S. history. I won't say how many. In fact, as a Christian, it makes me feel uneasy even to be

comparative, to say nothing of superlative.

Come to think of it, the Roman Church soon thereafter, and in the same place (Soldiers Field, Chicago), held the largest religious gathering in U. S. history.

Come to read of it, the Graham Crusade in Yankee Stadium was (according to your newsman in "The Stadium Story," Aug. 19) the largest religious gathering in U. S. history. But as a matter of record it was smaller than the World Council meeting. Which was smaller than Cardinal Stritch's meeting.

Who started all this comparative and superlative business? The devil (whether you spell him or it with "D" or "d"). "When they . . . compare themselves . . . they are without understanding." (II Cor. 10.12) Let the world have the statistics, by its own guesses. But God withhold the Church and its agencies from "giving out" the often inaccurate and always deceptive numbers!

WILLIS E. ELLIOTT  
The Community Church  
Morton, Ill.

● Yankee Stadium (with many thousands outside as well) was probably the largest *evangelistic* meeting in U. S. history. We agree that the Church's proper business is something superior to "this comparative and superlative business." But we doubt that the Devil (large "D" except when he lulls theologians to sleep) was happy about the Stadium rally.—ED.

## GOD AND THE ATOM

It was a "Christian" nation which actually used the bombs. It is we who have exploded the most test bombs. So we take the lead in frightfulness, in fear of the possible aiding of communism. We betray the Prince of Peace by putting our reliance on frightfulness. . . .

REINHART LEHMANN  
St. Paul's Evangelical and Reformed  
Church  
Evansville, Ind.

It is possible for our scientists to detect within a few hours, or days at the most, when atomic weapons have been tested anywhere in the world. . . . Dr. Walter



Selove, chairman of the Radiation Hazards Committee of the Federation of American Scientists, has predicted 50,000 cases of bone cancer or leukemia because of tests conducted so far. When you condemn the World Council of Churches for suggesting that tests be foregone for a trial period, your careful avoidance of reference to the above is obvious. Here is no unrealistic pacificism, such as most first century Christians were probably "guilty" of. The obvious implication is that we would forego tests only if other nations do the same. If we discover that they are not cooperating—and probably some sort of pledge would be made beforehand—we can simply resume the tests. . . . BENJAMIN AXLEROD, JR.  
St. Mark's Episcopal Church  
Bridgewater, Conn.

Perhaps . . . yours is the Judeo-Christian rather than the Christian view, and has not therefore arrived at the knowledge that you cannot win for Christ those you have slaughtered. . . .  
Quaker Cove LEE W. LYNNE  
Anacortes, Wash.

We must protest these tests—or find that hell has room for us all. . . .  
Sutherland, Neb. D. GREGORY REID

Your editorial on "Christ and the Atom Bomb" . . . has cured me from fear and the tendency to seek physical escape. . . .  
Pasadena, Calif. E. LAWRENCE

### ANGLICANS AND ORDERS

There are a couple of misapprehensions in Mr. Hughes' article on the English Anglican-Presbyterian negotiations (July 22) which ought to be set straight:

The fact that the "39 Articles of Religion" do not so much as mention . . . episcopacy, is no test of the importance of this doctrine in the Anglican pattern. The 39 Articles are a series of pronouncements upon certain religious questions; they are not, and never have been intended to be, a comprehensive statement of Anglican faith. The "Preface to the Ordinal," which does make clear the Anglican doctrine of episcopacy, is fully as binding on Episcopalians as the 39 Articles.

It is unfair to represent open communion as the traditional Anglican practice and closed communion as a new thing. The subject has always been a controversial one in the Anglican Church, and both sides can cite a long list of precedents from the past.

The Lord's Table in the Anglican churches is fenced against unbelievers

and notorious evil livers. The Prayer Book gives authority for this, and it is not a dead letter; I have had to use this Rubric now and then, though I don't much enjoy doing it, naturally.

It seems to me that Protestants are usually unfair when they discuss union matters with Anglicans. I don't think the unfairness is conscious on their part. But Mr. Hughes seems perfectly willing to say, "Let the episcopate give up its claims, and then we can have mutual recognition." In other words, "Let the Anglicans espouse the Protestant position." Yes, if we did that, unity would be easy enough to attain—but what concessions is Mr. Hughes prepared to make? I'm an Anglo-Catholic of at least four generations — perhaps more — and while I'm interested in church unity, I'm not willing to become a Presbyterian to get it.  
F. E. WILLIAMS  
St. Andrew's Episcopal Church  
Milwaukee, Wis.

The bias Mr. Hughes holds towards Anglo-Catholics is unjustified. By and large I have found Anglo-Catholics on this side of the Atlantic more sympathetic with the approach of CHRISTIANITY TODAY than are "liberal-evangelicals" in the American Church. The statement (July 22 issue, page 39), "considerable numbers of ministers with no more than Presbyterian orders were admitted to full ministry in the Church of England without being required to submit to episcopal re-ordination" cannot be unchallenged.  
Cathedral of All Saints ALLEN BROWN  
Albany, New York

The . . . statement . . . is just what, I believe, Winston Churchill called, a terminological inexactitude. Would Mr. Hughes be able to give further details as to when and where this extraordinary event took place?  
Holy Trinity Rectory A. G. BRADSHAW  
Yarmouth, Nova Scotia

Mr. Hughes has marred what started out to be a good article by his slurs at Anglo-Catholicism. . . . Lest the writer think I am an Anglo-Catholic, let me remind him that I am not but I do believe in fairness and his accusation deserved to be rebuked.  
AUSTIN J. STAPLES  
St. James Episcopal Church  
Independence, Iowa

Mr. Hughes has done the report rather a disservice by his failure to grasp its essential message and spirit beyond his first paragraph. It is easy to use such a document as a springboard to air one's own

views, but that was not the stated purpose of his article. . . . For Mr. Hughes to label everything Anglican that may be unappealing to American Protestant ears as "Anglo-Catholic" is surely a shot fired very wide of the mark.

St. John's Rectory PETER CHASE  
Cold Spring Harbor, N. Y.

As some American Episcopalian brethren have questioned the correctness of what I wrote, I very willingly now offer a brief substantiation:

In the first place, that episcopal ordination is not to be regarded as *essential* is shown by no less an Anglican authority than Richard Hooker, who acknowledged that "there may be sometimes very just and sufficient reason to allow ordination without a bishop (*Ecclesiastical Polity*, VII, xiv, 11). Referring to this in his Preface to Hooker, John Keble admits that "nearly up to the time when he (Hooker) wrote numbers had been admitted to the Church in England with no better than Presbyterian ordination."

But this practice continued also after Hooker's time. Thus in 1650 Bishop Cosin wrote concerning ministers who had received Presbyterian orders in the French Reformed churches: "If at any time a minister so ordained in these French churches came to incorporate himself in ours, and to receive a public charge and cure of souls among us in the Church of England (as I have known some of them to have done so of late, and can instance many other before my time), our bishops did not re-ordain him before they admitted him to his charge, as they must have done if his former ordination in France had been void. Nor did our laws require more of him than to declare his public consent to the religion established amongst us, and to subscribe the Articles established" (Letter to Mr. Cordel). This is a particularly clear statement of the situation as it existed in England up to the middle of the seventeenth century by one who was himself a bishop of the Church of England. It will be noted that he speaks of many with Presbyterian orders only having been admitted, without episcopal re-ordination, to a public charge and cure of souls in the Church of England.

In Hooker's own day there was the noteworthy case of Whittingham, who was Dean of Durham for sixteen years, and who was offered the choice of either an archbishopric or a bishopric when the sees of York and Durham were both vacant at the same time—and yet the only orders of this man who was regarded as fit to hold such high office in the Church

were Presbyterian orders received in Geneva.

Another case was that of Morison, a Scottish Presbyterian, whom Archbishop Grindal, declaring him to have been ordained according to "the laudable form and rite of the Reformed Church of Scotland," licensed in 1582 "to celebrate the divine offices and minister the Sacraments throughout the whole Province of Canterbury (Strype: *Life of Grindal*).

These citations are sufficient to demonstrate that the fathers of the Church of England, though themselves strongly convinced of the value of episcopacy, did not interpret the formularies of their church along narrow and exclusive lines; nor did they regard the Presbyterian orders of other Reformed churches as invalid, realizing as they did that in their origins episcopacy and presbyterianism are not different, as St. Jerome pointed out long since.

Personally, I certainly have no fundamental objection to the proposal of the report in question for the institution of presiding "Bishops-in-presbytery"; but I cannot view with approval the declaration that apart from episcopacy full communion will be impossible, "even if otherwise agreement had been reached as to doctrine and to practice." It seems, however, that at this point I and some of my fellow-Episcopalians must agree to differ.

Lest there should be any misunderstanding concerning the scope of my comments, perhaps I should emphasize that, since they related to a report which was the outcome of conversations between representatives of churches in the British Isles, my field of reference did not extend to churches in other parts of the world.

PHILIP EDGECUMBE HUGHES  
London, England

#### PRESERVING THE BALANCES

I am certainly *not* interested in your new magazine. It was not needed in the Christian world—there are enough compromises already.

Sharon, Pa. MRS. E. L. GEMMILL

It is so prosaically orthodox as to be dull reading. It is one of the dullest papers I have ever tried to read. . . .

Linden Heights Methodist  
Columbus, Ohio WILLIAM B. COLLIER

You are far too conservative and narrow for me . . . and do not bring any fresh helpful insights to one's thinking. . . .

Holt, Mich. RALPH J. MILLER

Some of your articles have been helpful. But I do not like your slant on the Bible. . . . The tendency today is for com-

mitment to some form of external authority. . . . A liberal is a person with a mind open to receive truth from any source. . . .

Baltimore, Md. C. STURGES BALL

Anti-intellectualism, anti-internationalism, biblical literalism, rugged individualism, all smell the same to me. . . .

SAMUEL H. CASSEL  
Fairview Baptist Church  
Cleveland, O.

. . . Splendid reading and a real tonic in days when the emphasis on things that really matter seems to have gone. Duan Minor WM. H. C. BAKER  
Helston, Cornwall, England

The articles are readable; editorials challenging, news timely, book reviews enlightening and the "Review of Current Religious Thought" especially true. . . . Monmouth, Ill. O. L. WILLSON

Your magazine is excellent. I enjoy, and profit from, every issue. RALPH C. SHEA  
First Methodist Church  
Monroe, Ga.

Leaves little to be desired as far as scholarship, evangelical fervor and a Christ-centered approach to contemporary problems is concerned. . . . BURTON SHERROD  
Stanley Presbyterian Church  
Stanley, N. C.

CHRISTIANITY TODAY is excellent; it is of great value to a busy pastor . . . The publication exalts our Risen Lord . . .

LOYD P. FREDERICK  
Central Baptist Church  
Palmyra, N. J.

I have found each number most informative and inspiring in content . . .

HAROLD W. POINTEN  
United Church of Canada  
Woodville, Ontario

We need such a magazine as yours to keep us aware of our problems and of our sure hope. AARON N. MECKEL

First Congregational Church  
St. Petersburg, Fla.

This magazine is great. May it be used of God to help to turn the tide today. Greenville, S. C. B. B. CALDWELL

It was the Easter issue that finally persuaded me. Thank you for waiting so long. . . . GEORGE S. KNIERIEMEN JR.  
First Presbyterian Church  
New Vernon, N. J.

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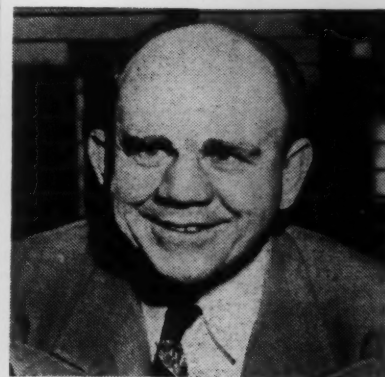
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## Bible Text of the Month

*But he was wounded for our transgressions, he was bruised for our iniquities: the chastisement of our peace was upon him; and with his stripes we are healed (Isaiah 53:5).*

¶ If there is any one passage in the Old Testament which seems to the Christian heart to be a prophecy of the redeeming work of Christ, it is the matchless fifty-third chapter of Isaiah. We read it today, often even in preference to New Testament passages, as setting forth the atonement which our Lord made for the sins of others upon the cross. Never, says the simple Christian, was there a prophecy more gloriously plain.

J. GRESHAM MACHEN

¶ Because of its clear-cut statement of the substitutionary atonement, it is a verse that is dear to every devout Christian heart. It begins with a glorious disjunction. The prophet has just set forth the erroneous view which men had held of the Servant. Now, however, he gives the real reason for the Servant's suffering, "but he . . ." We, so the thought may be paraphrased, thought that God had smitten him because of his sins, but the real reason why he was smitten is found in the fact that he was wounded for our transgressions.

EDWARD J. YOUNG

## OUR TRANSGRESSIONS

¶ And it was all for *our* iniquities and for *our* transgressions. What else, we ask, can these words mean than that he suffered *vicariously*? Not merely *with*, but *for* others? By no exegesis is it possible to escape this conclusion. And there is nothing in the conclusion that need surprise us.

DAVID BARON

¶ The reason for the Servant's sufferings was, "our transgressions." More is suggested now than sympathetic identification with other's sorrows. This is an actual bearing of the consequences of sins which he had not committed, and that not merely as an innocent man may be overwhelmed by the flood of evil which has been let loose by others' sins to sweep over the earth. The blow that wounds him is struck directly and solely at him. He is not entangled in a widespread calamity, but is the only victim. It is presupposed that all transgression leads to wounds and bruises; but the transgressions are done by us, and the wounds and bruises fall on him. Can the idea of vicarious sufferings be more plainly set forth?

ALEXANDER MACLAREN

¶ He suffered the punishment of sin,

but it was "the just in the room of the unjust." This is the only principle which can harmonize the sufferings and death of the immaculately innocent, the absolutely perfect, incarnate Son of God, with the divine wisdom, righteousness, and benignity. It converts what appears the most unaccountable of all things—a piece of folly, injustice, and cruelty, on the part of the all-wise, the infinite holy, the infinitely benignant Jehovah—into the most glorious of all displays of his unsearchable wisdom, his eternal righteousness, and his exceedingly rich grace.

JOHN BROWN

## VICARIOUS SUFFERING

¶ There were no stronger expressions to be found in the language, to denote a violent and painful death. As *min*, with the passive, does not answer to the Greek *hupo*, but to *apo*, the meaning is not that it was our sins and iniquities that had pierced him through like swords, and crushed him like heavy burdens, but that he was pierced and crushed *on account* of our sins and iniquities. It was not his own sins and iniquities, but ours, which he had taken upon himself, that he might make atonement for them in our stead, that were the cause of his having to suffer so cruel and painful a death.

FRANZ DELITZSCH

¶ The intensity of the Servant's sufferings is brought home to our hearts by the accumulation of epithets. He was wounded as one who is pierced by a sharp sword; bruised as one who is stoned to death; beaten and with livid weals on his flesh. A background of unnamed persecutors is dimly seen. The description moves altogether in the region of physical violence, and that violence is more than a symbol.

ALEXANDER MACLAREN

## COMPLETENESS AND INTENSITY

¶ This verse is a wonderfully complete representation of the sufferings of Jehovah's righteous servant. It represents them as violent, severe, fatal, numerous, diversified, penal, vicarious, expiatory, saving, and reconciling. The great truth contained in it may be thus stated: the numerous, varied, violent, severe, fatal sufferings of the righteous servant of the Lord, were the endurance of those evils



in which God expresses his displeasure at sin, in the room of those who had merited them; and were intended, and have been found effectual, for the expiation of guilt and the obtaining of salvation.

JOHN BROWN

¶ There is no pardon for unexpiated sin; there is no expiation of sin, but in the Cross of Christ; and no saving virtue can come forth from that cross to the unbeliever. He who rejects Christ's sacrifice must answer for his own sin. God marks his iniquity; he will make exaction for it; and who can stand where the incarnate Son stood? Who can bear what he bore? Be warned ere it be too late. You can neither merit the divine favor, nor bear the divine wrath. JOHN BROWN

#### OUR PEACE

¶ The chastisement of peace is not only that which tends to peace, but that by which peace is procured directly. It is not, to use the words of an extreme and zealous rationalist, a chastisement morally salutary for us, nor one which merely contributes to our safety, but, according to the parallelism, one which has accomplished our salvation, and in this way, that it was inflicted not on us but on him, so that we came off safe and uninjured. The application of the phrase to Christ, without express quotation, is of frequent occurrence in the New Testament (See Eph. 2:14-17; Col. 1:20, 21; Heb. 13:20).

J. A. ALEXANDER

#### RIGHTEOUSNESS AND MERCY

¶ The forgiveness of sins is a question of righteousness as truly as of mercy. If God cannot forgive in righteousness, then he cannot forgive at all. If he were to forgive simply because he is compassionate, or because (being sovereign) he so wills it, or out of mere good nature, he would remove the very ground on which my conscience plants itself in all its moral operations. It behooves that the glory of his character and the rectitude of his government should suffer no eclipse, but, on the contrary, be demonstrated. But now light is thrown on the case—though still deep mystery remains—when it is said, "The chastisement of our peace was upon him." Through his suffering for others, they obtain peace in the sense of reconciliation to God.

CULROSS

¶ The spectacle of the Cross alienates many persons from Christ, when they consider what is presented to their eyes, and do not observe the object to be accomplished. But all offense is removed when we know that by his death our sins have been expiated, and salvation has been obtained for us. JOHN CALVIN

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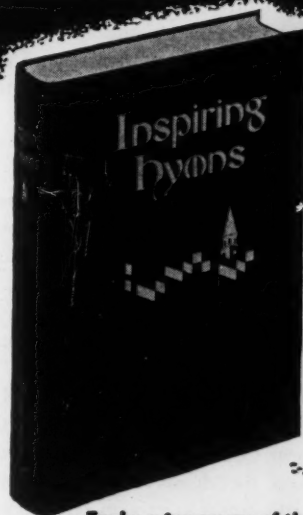
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## NAE MARKS 15 YEARS OF ECUMENICAL EFFORT

Marking a 15-year effort to frame an ecumenical movement on a creedal basis, National Association of Evangelicals observes NAE week, October 20-27. A fellowship and service organization, in a decade and a half the movement has gathered together scattered conservative groups, both denominations and churches, until it claims a membership of 2,000,000 and a service constituency of 10,000,000 evangelicals whose theological viewpoint is fundamental and conservative. Embraced in its cross section membership of conservative sympathies are groups ranging from Reformed Presbyterians, Free Will Baptists, Free Methodists and Wesleyan Methodists to Assemblies of God and Church of God, as well as several Mennonite, Friends and Pentecostal groups—altogether some 40 denominational bodies.

NAE leaders point out that their program has helped to give positive thrust and content to the evangelical center of American Protestantism; that it has helped to reverse the extreme fragmentation of the Protestant movement; that it has given the evangelical movement unity and voice it had lacked with the tendency of the Federal Council (later National Council of Churches) to liberal prospectives.

That their goal of a "united evangelicalism" is still far from achievement, NAE leaders readily admit. With 15 years' pioneering and organizational effort behind, they disclose larger ambitions for the future, with a program of contact and enlistment of other religious and ecclesiastical bodies sharing the evangelical creedal viewpoint. To critics who complain that NAE represents a "least common denominator" in order to gather varying fundamentalist and evangelical groups into one basket, leaders exhibit their seven-point statement of faith, a requisite for NAE membership. (This includes belief in the Bible as the inspired, infallible, authoritative word of God; the eternal Trinity, the deity, virgin birth, sinlessness, miracles, vicarious and atoning death, the bodily resurrection, the ascension, and the second coming of the Lord Jesus Christ; salvation by regeneration of the Holy Spirit, and the present ministry of the Holy Spirit; final resurrection and judgment; and the spiritual unity of all believers in Christ.)

Spiritual unity is cited as evidence of genuine ecumenical approach founded on the creedal statements given, rather than on the basis of mere organization. In criticism from both the fundamentalist right and the liberal left, NAE leaders find evidence that they have followed a balanced course, freeing the evangelical movement from the stigma of extreme fundamentalistic abuses, and guarding it from liberal and neo-orthodox wanderings.

In reaching its influential role in American church life, NAE has relied heavily upon various service commissions and affiliated agencies, which serve a constituency much larger than official NAE membership. Besides national headquarters in Wheaton, Ill., the movement operates a public affairs office in Washington, D. C., a publications office in Cincinnati, Ohio, and seven regional offices throughout the country. Related organizations are National Association of Christian Schools, Evangelical Foreign Missions Association, National Religious Broadcasters, Inc., National Sunday School Association, Evangelical Youth, Inc., and commissions on educational institutions, evangelism and church extension, government chaplaincies, international relations, a laymen's council, a purchasing agency, a women's fellowship, world relief, and a spiritual life commission. All these efforts have used NAE influence to enlarge the evangelical center of the Protestant scene. Evangelical Foreign Missions Association (EFMA), for instance, formed in 1945, now claims to represent about 5,000 missionaries around the world, supplying numerous services. Other agencies, like those for radio and education, operate on the same active service principle.

Many of the 147 evangelical leaders who signed the first official call for an organizing conference at St. Louis in 1942 are still active in NAE leadership and its affiliated organizations, including Dr. Harold J. Ockenga of Park Street Church, Boston, first president. The presidency today is held by Paul P. Petticord, head of Western Evangelical Theological Seminary, Portland, Oregon.

Dr. George L. Ford, Executive Director of NAE, in a comment on the 15th anniversary's ecumenical significance, had this to say:

"The NAE is a major contribution to true ecumenicity for it has brought together the conservative evangelical denominations, organizations and churches not attracted by other interchurch movements. By avoiding the extremes, the NAE provides a positive witness by demonstrating the spiritual unity of believers in Christ in

line with Christ's prayer, 'That they may be made perfect in one; and that the world may know that Thou has sent me and hast loved them, as Thou has loved me' (John 17:23).

"The future of NAE lies in the strengthening of the positive spiritual witness of evangelicals in the world. This must include further expansion . . . extension of service in other areas . . . and encouragement of other truly evangelical denominations, churches and organizations to join in the spiritual witness . . . NAE provides. The prospects for the work are now the brightest in the history of the organization."

Churches in the NAE will mark Sunday, October 27, as NAE Sunday with special services and prayers.

## Clean-Up Commission

First move in a nation-wide campaign against distribution and sale of pornographic literature has led in Washington, D. C., to formation of the Churchmen's Commission for Decent Publications, supported from the outset by many denominational and interdenominational leaders.

Spurred to action by the multiplication of indecent and obscene publications, the commission caps a year's preliminary effort by former Congressman O. K. Armstrong, prominent Baptist layman. Objectives are sixfold: Coordinating church, organizational and individual efforts to halt distribution and sale of indecent and obscene material; lifting standards of publication; encouraging literature expressive of the Judeo-Christian philosophy of sex morality; educating the public in the need for necessary federal, state and local laws; cooperating with local, state and national groups in law enforcement; assisting in the organization of effective regional groups.

Participants heard General Counsel Abe Goff of the U. S. Post Office department emphasize the importance of supportive community sentiment if postal authorities are to take effective injunctive action against "fake 'art' magazines and cheap 'girlie' magazines." Goff pointed out that "while the main sale of such magazines is by newsstand, they acquire second class privileges (intended for educational and informational literature) for 'an aura of respectability.' Mail carriers are then required at public expense to deliver corrupting material that most parents do not even want in their houses."

Dr. Inman H. Douglass of the Chris-

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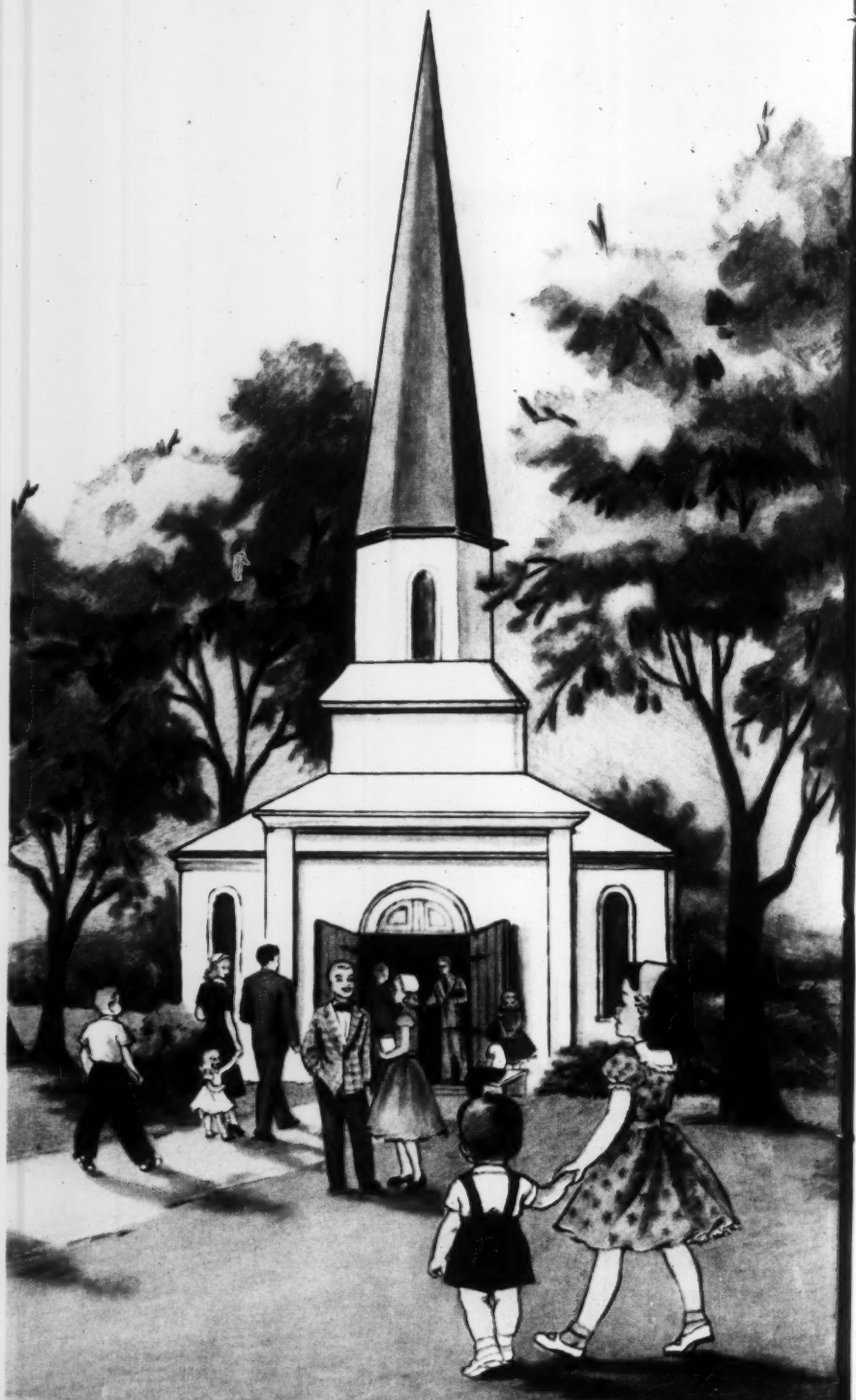
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tian Science Committee on Publications is national president. Others elected are Dr. A. C. Miller, of the Southern Baptist Christian Life Commission, first vice president; Dr. Fred E. Reissig, director of the Washington, D. C., Council of Churches, second vice president; Dr. Clyde W. Taylor, secretary of affairs of National Association of Evangelicals, secretary; Dr. Carl F. H. Henry, editor of CHRISTIANITY TODAY, treasurer. A national advisory council of 50 members is to be announced. Chairmen of standing committees are: membership, the Rev. Don Gill; research, the Rev. Ralph A. Cannon; legislation, Dr. O. K. Armstrong; public relations, Glenn D. Everett; finance, the Rev. Roger Burgess; community organization, the Rev. A. D. Zahnheiser.

Churchmen heard Mrs. C. R. Addington of the Women's Club of Coral Gables tell how she successfully spearheaded a statewide effort for a law that "took 16 of the most objectionable magazines" off the Florida newsstands. "We had to overcome a natural reticence to identify ourselves with a task that sometimes had an indelicate and even unladylike aura," she remarked, "but we found courage when we sensed that the sacredness of the home and of family life is at stake."

Chaplain Wallace M. Hale, chief of the training division for Army chaplains, urged that cure as well as punishment be kept in view. "We must change the attitude of people and provide a new motivation and respect for moral law if we are really to lick the problem." He noted "a more serious search for dependable absolutes, and somewhat less interest in the broad areas of personal freedom" in American life. "We must evolve a general code and principles that have the support of the citizenry, but we cannot stop there," he said, "but must spell out the tested truths applicable to man's personal righteousness." Other speakers shared his hope that the commission's social action effort not decline to a mere reliance upon legislation of morality.

### Artist Honored

Warner Sallman, Chicago artist whose "Head of Christ" and other religious paintings are known the world over, was honored at a dinner in Washington on October 3, when he was presented the Upper Room award for world Christian fellowship. The award cited Sallman's artistic leadership in "helping bridge the gap between denominations and bringing them closer in Christian fellowship."

## PEOPLE: WORDS AND EVENTS

**Crusade Windup**—Dr. Billy Graham and his team returned to the New York area for a series of suburban evangelistic rallies the week of Sept. 25 to October 1, with meetings also in New Jersey and Connecticut. On Reformation Sunday, Oct. 27, a great closing rally for the New York Crusade and the follow-up program will be held at the Polo Grounds. Dr. Graham will speak at the service at 3 p.m.

**Far East Crusade**—George Burnham, News Editor of CHRISTIANITY TODAY, is in the Far East during October, as part of the World Vision team holding pastors' conferences and evangelistic crusades in Java, Singapore, The Philippines, Formosa, Japan, and Korea. The Seoul Crusade closes on October 20. Members of the campaign team are Dr. Bob Pierce, Dr. Richard Halverson, Dr. Paul Rees, Bishop Alexander Theophilus of India, The Rev. Jose Yap and Bishop Sobrepena of the Philippines, Dr. F. Carlton Booth, and Norman Nelson.

**Seminary Adjustment**—Concordia Theological Seminary of the Lutheran Church, Missouri Synod, opened the new academic year with approximately 550 students on campus. The liberal arts courses formerly taught at Concordia Seminary move this year to the new Concordia Senior College, Fort Wayne, Indiana. Thus, this year for the first time in its history, the seminary does not have an entering class. The revised curriculum will bring students to the seminary with a B.A. degree, and they will follow a four-year program (quarter system) of study, including one year of supervised practical work in a parish.

**Spiritual Survey**—A poll sponsored by the radio ministry of the North Syracuse Baptist Church, was conducted through the "Christ at Noon" exhibit at the New York State Fair. Motif of the booth was a huge question mark with the question, "Do You Have the Answer?" In response to the question, "Do you believe that there is a personal God?" 1763 replied yes, 81 no, 48 uncertain. To other questions, responses were: "Do you believe that the Bible is God's message to man?"—1739 yes, 40 no, 29 uncertain. "Do you believe that Jesus Christ is the Son of God?" 1737 yes, 32 no, 37 uncertain. Do you believe that

Jesus Christ died for your sins, rose again, and lives to be your personal Lord and Saviour?"—1757 yes, 36 no, 56 uncertain. Do you believe that you will go to heaven when you die?"—1183 yes, 76 no, 584 uncertain.

**Lutheran Membership**—A total membership in the Lutheran Churches of the United States and Canada increased to 7,618,000 in 1956, according to the National Lutheran Council. This was an increase of 3.3 percent which has been about the average yearly gain for the last ten years. The Lutherans represent the third largest Protestant denominational group in America, exceeded only by Baptists and Methodists. Largest single body of the Lutheran Church-Missouri Synod, now numbering 2,152,000.

**Accrediting Post**—The Rev. Jared F. Gerig, president of the Missionary Church Association, has been named president of Fort Wayne Bible College, effective January 1, 1958, when he will succeed Dr. S. A. Witmer. Dr. Witmer will become executive secretary of the Accrediting Association of Bible Institutes and Bible Colleges.

**Christian School Growth**—Some 37,000 pupils are now enrolled in 137 day schools affiliated with the National Union of Christian Schools, it was reported at the group's annual convention. John A. Vander Ark, director of the union, said the schools, sponsored chiefly by members of the Christian Reformed Church, are growing at the rate of 2,000 students a year. Ten new schools were developed each year during the last three years.

**Baptist Brotherhood**—More than 6,000 Baptist laymen from 40 states met recently in Oklahoma City at the First National Conference of Southern Baptist Men. The three-day conclave featured addresses and discussions on the theme, "Free Men Through the Ages."

**Wesley Hymn Sing**—Hymn festivals to celebrate the 250th anniversary of Charles Wesley's birth are being planned by Methodist churches throughout the country in December, as part of a worldwide Charles Wesley celebration, sponsored by the World Methodist Council. Charles was one of the greatest hymn writers in history and his brother John Wesley was the founder of Methodism.

## WE QUOTE:

**JOSEPH SITTLER***Professor, Federated Theological Faculty, University of Chicago*

Enquiry into the nature of Christian worship of God has, particularly in North America, got to operate in a sphere of discourse already occupied. The name of the occupant, in very many of our congregations, is the psychology of worship. This strange roomer got into and established himself in the living room of church practice in roughly the following way: that people do worship God is an observable fact; and every fact is permeable to psychological enquiry. Psychology does not operate from hand to mouth; it has either open or unavowed presuppositions about the structure and dynamics of the psyche. If, then, in worship people are in some way or other in search of a relationship to the ineffable there must be ways which lubricate and ways which hinder this search. The human animal is influenced by setting, accompaniment, symbols, silence, the gravity of statement and response, the solidarity-producing impact of solemn music, etc. So it has happened that experts in worship have arisen among us. All assume that the purpose of public worship is to create a mood; and he is the most admirable as the leader of worship who has mastered finesse in the mood-setting devices made available by the application of psychological categories. Thence has flowed that considerable and melancholy river of counsel whereby one may learn how to organize an assault upon the cognitive and critical faculties of the mind, how to anesthetize into easy access the non-verbalized but dependable anxieties that roam about in the solitary and collective unconscious, and how to conduct a brain-washing under the presumed banner of the Holy Ghost.

That this is what worship means in thousands of congregations is certainly true; it is equally true that the Scriptures know nothing about such ideas. Where we are enjoined to be still and know that God is God, the presupposition is not that stillness is good and speech is bad—but rather that God is *prior* to man and all God-man relationships are out of joint if that is not acknowledged.—In an address on “The Shape of the Church’s Response in Worship,” North American Conference on Faith and Order, Sept. 6, 1957.

**WALTER G. MUELDER***Dean, Boston University School of Theology*

Another group of problems have to do with bureaucracy, or, as some prefer to say, the administrative top. The role of bureaucracy in churches is analogous to that in all institutions. Church bureaucrats dominate ecumenical discussions. Bureaucracy maximizes vocational security and promotes technical efficiency. Tenure, pensions, incremental salaries, regularized procedure for promotion are related to leadership control. Control, continuity, administrative discretion and rational order make for institutional efficiency. However, bureaucracy tends to separate the average member, the so-called layman, from the expert who holds the position of legitimate administrative authority . . . [especially] when the ecclesiastical bureaucrat is also an ordained clergyman. Ecumenicity, the bureaucrat may forget, is a function of the whole church—not of its clerical and administrative top alone.

Though bureaucracy makes for rational efficiency and institutional security, it also tends to develop certain dysfunctions, such as: blindness to needed change; trained incapacity to sense new needs; inflexibility in applying skills and resources to changing conditions . . . etc. These dysfunctions are no respecters of denominational politics and apply to boards and agencies as well as to fundamental church structure.

The consequence of these dysfunctions is that the discipline once designed to assist efficiency becomes an intrinsic value, and loyalty to ultimate ideals on the part of subordinates is measured by obedience to superiors in the hierarchy of the institution. Bureaucracy thus breeds overconformity.—In an address on “Institutionalism in Relation to Unity and Disunity” at the World Council of Churches’ North American Faith and Order Conference.

**Ministers Hear Graham**

Fifteen hundred twenty-five New York ministers and friends gathered at 8:30 a.m. on September 24 to hear Billy Graham assess the New York Campaign. Optimism and gratitude pervaded the atmosphere as ministers greeted one another in New York’s largest ballroom, taxing its facilities, interspersing their remarks with praise to the Lord for the great victory won.

The speakers’ table was occupied by the Graham team and the members of the Protestant Council of New York. Dr. Jesse M. Bader, for 27 years Secretary of the Department of Evangelism for the Federal Council of Churches, gave a ringing challenge to the ministers and recognized the two divisions of the campaign: First, the Crusade as held in Madison Square Garden; second, the personal visitation campaign scheduled October 20 to 27 in at least a thousand communities by teams of laymen under the direction of ministers from a thousand cooperating churches.

Dr. Bader declared that evangelism is an imperative, not an elective of the Church. He admonished that what Christ made primary the Church must not make secondary. His address gave ringing affirmation of the biblical program and basis for evangelism and a challenging appeal for participation. The personal calling campaign is to have the same purpose as the public Crusade, namely to win men to Jesus Christ, to reach out further, and to bring men to commitment to Christ. Dr. Bader declared that this could not be done unless the ministers were thoroughly committed to it. The ministers are the key men in the churches. If they are evangelistic, the people will be evangelistic. Hence, the success or failure of this undertaking rests with the ministers.

Preparation must be made for this campaign by sermons from the pulpit, prayer meetings of the people, advertising, gathering a prospect list, selecting workers, and beaming the whole church program to visitation evangelism. Thirty-five selected men representing different denominations will be assigned to as many districts. These selected men will meet with the ministers of each district from Monday until Friday, from 10:30 a.m. until 12:00 daily. They will spark the program and bring information which the pastors are to bring to their own people each night at the supper meeting before calling commences. Ministers were assured that if this is successful in New York it will be added to the



Graham program of evangelism in every city the team visits.

Roger Hull, general chairman of the campaign, spoke briefly his appreciation of his privileged place of leadership, voicing thanksgiving to God. Beverly Shea, in his inimitable way, sang "I Know a Name." Then Billy Graham spoke.

Dr. Graham expressed appreciation for all who came to this morning meeting, for their faithfulness, their energy expended and their cooperation. He pointed out that it was not properly called a Billy Graham campaign, for thousands participated by prayer, giving counseling, attending and advertising the meetings. Billy paid tribute to Dan Potter, Secretary of the Protestant Council, for unflagging faithfulness and enthusiasm, to all cooperating organizations, and to the unusual and sustained cooperation of the churches.

Graham then launched into his major address. He spoke of things that he had learned in the campaign.

*The power of prayer.* He acknowledged records of organized prayer meetings in 109 countries throughout the world. Persons like Madame Chiang Kai-shek organized prayer meetings sustained during the entire campaign. On Formosa all-night prayer meetings were held. On the farthest mission fields missionaries and native Christians were praying. He paid particular tribute to Mrs. Norman Vincent Peale who organized the prayer meetings among the women in New York City.

*The power of faith.* Graham paid tribute to the faith of members of the executive committees such as Ralph Nesbitt, John Sutherland Bonnell, John Wimbish, Erling C. Olsen and others. Their faith went beyond his and was justified in the results.

*The power and authority of the Scriptures.* He emphasized that the source of power in his preaching was a return to the Book which in his hand became as a flame of fire or as a hammer, according to the words of Jeremiah. Many people were converted by verses of Scripture which stuck in their minds after all else was forgotten. Writing their testimony they told of the power of the Scripture.

*The influence of the Holy Spirit,* who was there in a demonstration of power to convict, to reprove and to convert.

*The power of Christ to change lives.* Here Graham quoted numerous illustrations which were given to him from the testimonies received by individuals who were converted. Most effective of all was the influence of the television as a result of which over a million letters

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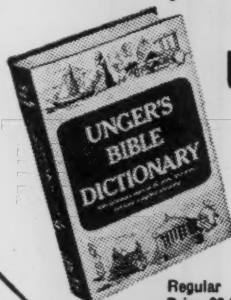
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came in containing requests from hundreds of thousands of people for spiritual help. Some pastors had additions to their membership immediately after the television programs and others reported definite conversions.

Next, he emphasized that *the harvest is ripe* in New York City. Now is the time to reap for if we fail to reap at this moment, we may never get another opportunity. The tide of revival moves in and out and the tide is in just now in New York City. If the pastors utilize this, they hold in their hands the key to peace in the world. Ministers simply cannot go back to the same way of life. They have been shaken out of the old ruts and must not get back in them again.

Lastly, Graham emphasized that any large movement such as this Crusade would necessarily have its critics. Then he dealt individually with the criticisms which had come, none of which he treated as personal. He explained the necessity for statistics and great expenditures. He showed that 18 per cent of those responding with decisions had not been identified with any church and 30 per cent to 40 per cent were of people who did not attend church regularly. Graham also pointed out that it is not the province of an evangelist to deal with all the deep and profound problems related to Christianity. He humbly confessed that probably all would not agree with his theology, and that in some areas he might not be right, but that he stood upon the Bible. H.J.O.

**Goal for 1958**

A goal of 475,000 converts for 1958 and a day of commitment to soul winning were announced by Dr. Leonard Sanderson, Secretary of Evangelism for the Home Mission Board of the Southern Baptist Convention.

The day of commitment will be Sunday, January 5, 1958. At that time members of 30,384 churches will be asked to sign cards pledging a personal attempt "to win non-Christians to Christ during the year."

**Hawaiian Lad**

"Awaken ye islands of the far away sea!"

This prayer of a young Hawaiian who lived over 140 years ago was the theme of the annual meeting in Hilo of the 113 Congregational Christian Churches of the Territory of Hawaii.

Henry Opukahaia was remembered and honored as the lad who was responsible for the beginning of the mission story in Hawaii. In 1808, Opukahaia



sailed for America. Here he was converted to Christianity. He died in 1818 in Cornwall, Conn., but not before he had impressed upon the officials of the American Board of Commissioners for Foreign Missions his people's need.

After being commissioned in the famous Park Street Church of Boston, the first little band of missionaries sailed for Hawaii in 1819.

A highlight of the program this year was a pilgrimage to Opukahaia's birthplace for the dedication of a memorial chapel.

An editorial in the *Hilo-Tribune Herald* entitled *Tribute to Opukahaia* said, "... he was instrumental in bequeathing to the islands a new and perpetual life, one that is constantly being marked by people of all races in a peaceful Hawaii."

The annual meeting also marked the 100th anniversary of the sailing of the *Morning Star*, first missionary ship to arrive in the islands to the south of the Hawaiian chain, the Micronesian Islands. In true New Testament fashion, the islanders of Hawaii, after hearing of Christ and his love went to the southern islands as missionaries.

Today, a new *Morning Star* carries

Christian workers between the islands. This is the seventh one since the Micronesians first were told of Christ. The ship now in service is skippered by Miss *Eleanor Wilson*, an ABCFM missionary. Part of her support comes from the same historic Park Street Church in Boston.

The Hawaiian Evangelical Association of Congregational Christian Churches announced plans of a \$1.5 million project for next year which will involve new buildings for the denomination's headquarters. Plans call for a memorial building with a 600-seat auditorium, headquarters offices and offices for rent.

The session closed with the annual Festival of Choirs in which groups from the churches across the territory presented the great music for which the Hawaiian church is known. In 1958 the meeting will be held on Kauai Island.

## GERMANY

### Baptists in Germany

The first civilian American Baptist church in Germany has been organized at Kaiserlautern, with the Rev. *Donald Scott McAlpine*, formerly of New York

and Washington, D. C., as pastor. Members of four U. S. Baptist conventions are presented in the membership, and services are in English.

## NEW ZEALAND

### Union of Churches

A joint standing committee in New Zealand has issued a report in which the vote of four church groups favors the "principle" of union.

In the major body, the Presbyterian Church (76,005 members) voted three to one in favor of union, but one-third of the total membership did not vote.

The total and union vote percentage were heavier in other churches. In the Methodist church (28,679 members) 92 per cent of those voting favored union. The affirmative vote among Congregational churches and the Associated Churches of Christ were 88 and 94 per cent, respectively.

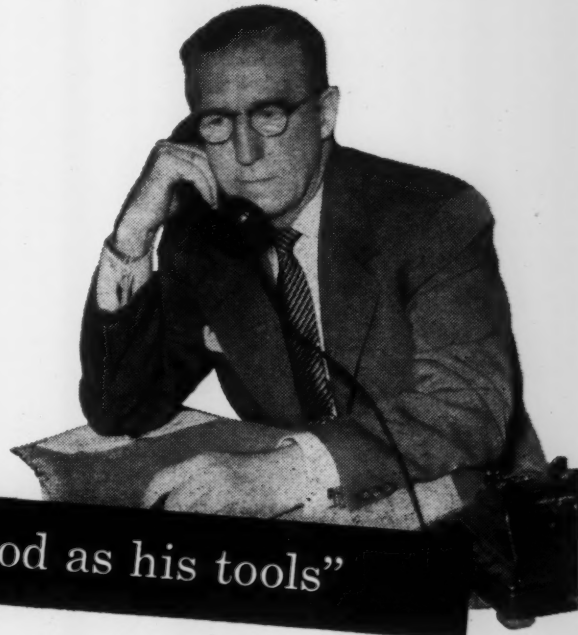
The matter now will go to the annual assemblies or conferences, meeting later in the year, to decide what steps, if any, should be taken as a result of the preliminary voting.

—R.S.M.

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## Books in Review

### VALUABLE AUXILIARY

*An Introduction to the Apocrypha*,  
by Bruce M. Metzger, New York:  
Oxford, 1957. 274 pp., \$4.00.

With the publication of the Revised Standard Version *Apocrypha* on September 30, 1957, there will doubtless be a new interest in the Apocrypha, and many will probably be asking questions about these little-known writings. Professor Metzger of Princeton Theological Seminary has prepared this volume, which appears simultaneously with the RSV *Apocrypha*, to introduce such persons to the works which might be described as biblical but noncanonical.

Chapters I-XV present the individual apocryphal books. In each case, Metzger gives a brief introduction, then sketches the content of the book, and closes with a discussion of relevant questions or implications. The author's approach is in line with his frank statement, that he "does not regard the apocryphal books as part of the Bible; at the same time, he is convinced that they contain certain moral and religious insights of permanent value" (p. viii). The reader will enjoy the lucid manner in which the author presents his material, and will particularly appreciate Metzger's ability to lift certain details into unforgettable prominence. For example, concerning Tobit he says, "Almost every family relationship is touched upon with natural grace and affection. . . . Even the boy's dog goes along with Tobias on his journey. . ." (p. 37). Again, with reference to the latter portion of the Wisdom of Solomon, he says, "whoever was responsible for the last half of the book unfortunately kept on writing long after he had anything fresh or important to say" (p. 70). A few samples of the text are included, including the splendid tribute to the physician found in Ecclesiasticus 38:12-14 (p. 83), which might well be hung on the walls of waiting rooms of Christian doctors. Metzger's translation of a portion of the story of Susanna (Dan. 13:55, 59) brings out the play on words contained in the original: "Under a clove tree . . . the Lord will cleave you. . . . Under a yew tree . . . the Lord will hew you" (p. 111).

The balance of the book presents valuable discussions of the Apocrypha and the New Testament (with interesting parallels printed in parallel columns), a brief history of the Apocrypha, and their

pervasive influence (with quotations from English literature, lines from sacred music, and a list of great works of art based on scenes from the Apocrypha, not to mention the influence of the Apocrypha on the discovery of America by Christopher Columbus!) Appendices include an account of the translations of the Apocrypha into English and a discussion of New Testament Apocrypha.

Some will ask, "What interest can the Christian have in these books?" Approximately 400 years separate the Old Testament from the New Testament. God was not inactive in that time. The apostles were the children of their age, and the Holy Spirit did not ignore that fact. The neo-orthodox may ignore the historical, but the evangelical Christian dare not! Metzger shows, in a clear and convincing way, that the Apocrypha help us to understand the life of first-century Jews in Palestine in broadly cultural, sociological and theological respects (p. 154). He singles out for specific discussion the development of the doctrines of the Messiah, the after-life, and angels and demons. At this point the present reviewer wishes the discussion could have been expanded—for this is certainly an important, and not-too-often recognized, truth.

Four pages of carefully selected and annotated bibliography, plus an index, makes the book of service to those who want to follow the reading of it with more careful study. This reviewer recommends the book cordially, and thanks the author for his care in preparing it.

WILLIAM SANFORD LASOR

### UNDERSTANDING EZEKIEL

*Ezekiel, the Man and His Message*,  
by H. L. Ellison. Paternoster Press,  
London, 1956. 144 pp. 10s.6d.

The common English cold compelled your reviewer, some time ago, to spend a day or two in bed, and he took the opportunity of reading through the book of the prophet Ezekiel "at a sitting." While this exercise had the effect of clarifying certain aspects of the book, much still remained obscure and he felt like the Ethiopian eunuch when he said, somewhat plaintively, "how can I understand, except some man should guide me?" What Philip was to the Ethiopian, Ellison may well prove himself to be to the one who, seeking further guidance in the understanding of Ezekiel, avails himself of this helpful commentary by

the author of *Men spake from God*. Mr. Ellison writes clearly and cogently and the reader is made aware of alternative viewpoints where these differ from his own.

There is no index but the book is carefully arranged and follows a normal sequence, so that there is no real difficulty in tracing references. After an introductory section the author deals with the book of Ezekiel paragraph by paragraph and brings out the significance of the contents, particularly for the prophet's own time but also where possible for our present generation and for the events still future.

Particular problems are dealt with, such as the whereabouts of Ezekiel when he uttered the opening prophecies in chapters 4 to 24, the prophet's dumbness and his use of strange symbolic actions, as also the significance of the "New Temple" prophecy in chapters 40ff. But he also treats of wider issues such as the nature of the prophetic office itself. His discussion on "false prophets" is especially striking. "False prophets," he says, were not always vicious; they must have included "godly men who either wished themselves into the body of the prophets instead of awaiting God's call, or having been truly called by God found it easier to compromise with men than to give God's message in all its stark unattractiveness" (p. 53). That touches us all in some measure. There is another valuable section on conditional prophecy (pp. 102ff).

Other points mentioned are the self-consistency of Scripture, the biblical doctrine of man, Israel and the Church, to name only a few. But the book's chief contribution is undoubtedly its illuminating exposition of the actual text of Ezekiel for which Mr. Ellison is admirably equipped.

L. E. H. STEPHENS-HODGE

#### ENGLISH PSYCHOLOGISTS

*Christian Essays in Psychiatry*, by Philip Mairet, Ed., Philosophical Library, New York. \$4.50.

Ten English theologians, psychiatrists and psychologists have combined, under the editorship of Philip Mairet, in this series of brief essays on the values possible in a proper liaison between psychiatry and the Christian faith, without sufficiently clarifying the distinction between the various points of view which characterize the omnibus distinctions inhering in "Christianity."

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ciently clear to give any weight to the choice of the contributors as representative of Britishers expert in the field. However, some of them seem to be so located that they must qualify to speak as experts in the British economy. Judged on its common-sense merits the material is full of practical suggestions and should be of value in stimulating further reading in psychiatry.

The contributors are Methodist, Anglican and Roman Catholic, and one is evidently not religiously active. The most provocative paper is that of Erastus Evans, Methodist superintendent active in promoting pastoral psychiatry. He writes on the relation between religious attitude and psychological insight in the successive periods of life. In this he makes use of Jung's adaptation of the Trinity idea to show how Father, Son and Holy Spirit can be suggestive of concepts found in infancy, when the child is under parental control; maturity, when the individual finds himself as a person and asserts himself free from father dominance; the age of wisdom in the latter years, when the individual has insights, suggestive of the illumination of the Holy Spirit. This was the one essay which included a concept which the others "could not assimilate."

Other essays include one on current concepts in psychiatry, the religious development of the individual, treating individuals as individuals in psychiatry, theological and psychological aspects in guilt. Eve Lewis, educational psychologist, has a most interesting essay on the development of children's religious attitudes. This will give some idea of the scope of the volume.

An advantage for the general public is relative freedom from psychiatric nomenclature, so that the book is very readable. It is informative on basic psycho-religious concepts, and is not polemic. What the reader will obtain from reading this brief volume will depend upon his familiarity with the nomenclature of the psychologist and even more upon his insights. A thoughtful person can hardly put the book down without resolving to read more on the subject.

The book contains a good digest of the views of Adler, Freud, Jung and Kretschmer, and enough explanation of the essential varieties of mental illness as they affect the psychiatrist's techniques is presented provocatively. The basic distinctions between guilt as conceived by the theologian and the usual approach of the psychiatrist is handled by a Roman Catholic with discernment. The book's chief value is in stimulating

further reading in the vast field and in nicely summing some basic psychiatric concepts. **WALTER VAIL WATSON**

### RELIGIOUS-SOCIAL INTERACTION

*Protestant and Catholic, Religious and Social Interaction in an Industrial Community*, by Kenneth W. Underwood, Beacon, 1957. \$6.00.

This pioneer work in its field is a detailed objective and scientific sociological study of the interaction of the Roman Catholic and Protestant churches with each other and with political, economic, social and intellectual elements of culture in the daily life of an industrial community. The deep involvement of religious loyalties in the daily life of an urban culture and basic assumptions of these churches as to the nature of the church and society are described clearly.

This study grew out of the Roman Catholic opposition to a lecture on planned parenthood by Margaret Sanger in Holyoke, Massachusetts, in the fall of 1940 in the First Congregational Church. The lecture had to be held in a labor union hall because of the opposition and Protestant alarm over the success of the Roman Catholic Church in this instance prompted this study.

Underwood describes the incident in detail in the first part of the book in order to point up the importance of understanding the interaction of religion and life. The second part is devoted to a study of the role of the church in salvation, doctrines, worship, the authority of religious leadership, organization, money-raising techniques and methods of property-holding.

In each of these areas Protestant and Roman Catholic views are contrasted and their mutual interactions are set forth. A helpful appendix (pp. 386-389) charts the doctrinal differences of these bodies. The final section relates the influence of these churches in recreation, business, labor, politics, reform and ethnic groups in Holyoke which has in recent years become a dominant Roman Catholic community.

The author's conclusions are less weighty than might have been expected in so objective and massive a study as this. Protestants, according to him, conceive the nature of community to be plurality and seek "vital diversity of religious and social groups" (p. 367), but the Roman Catholic Church views it in terms of acceptance of ecclesiastical authority in all areas of life even though it faces ethnic and class divisions within its own ranks.

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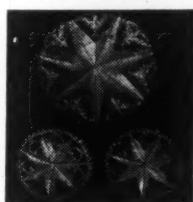
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ology and theology have aided the author in keeping the book scientific and objective.

He has used only primary oral and written sources of information which he lists in a massive bibliography. The reader's understanding is increased by full footnotes (which unfortunately are placed at the end of the book), an appendix on his methodology, helpful statistical tables and clear simple maps of Holyoke.

The book will appeal both to those interested in an exhaustive case study of sociology of religion and those who are interested in the practical problem of the relationship of Roman Catholicism and Protestantism in a democratic society. Those represented in the latter group may find themselves in disagreement with the apparent inclusivism of the author's conclusions.

EARLE E. CAIRNS

### SYMPOSIUM OF ONE

*Christianity and World Issues*, by T. B. Maston, Macmillan, New York, 1957. \$5.00.

In this century Christianity, the church and individual Christians have plenty of world issues with which to occupy their minds. Those discussed in this book include the effects of modern divorce on the family and the race problems in our country, but more space is given to economics and war.

The author's opinions on these world issues are not always clearly stated. He sketches various views and rarely argues in favor of any one. The method makes use of frequent quotations: so and so said this; somebody else said that. This indirect method is pursued still further. For example, a quotation from John C. Bennett is used to give us Niebuhr's position (p. 24), and "Norman Pittenger suggests (!) that someone has remarked . . ." (p. 307). Eventually this dependence upon other author's assertions becomes wearisome. Does Dr. Maston accept the sentiments he quotes? Sometimes he does not; much of the time, one cannot tell.

Although no conclusion is discernible with respect to the problem of divorce as it confronts ministers who are asked to marry divorced persons, and although the author assumes without argument that certain procedures relative to the race problem are advantageous, his views on economics, communism and war can somewhat be guessed from the turns of expression and the favorable or unfavorable connotations of words.

Apparently he wants the church to reject both communism and laissez-faire capitalism. Communism, however, seems

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to be condemned more for its methods than for its aims. One senses a strain of embarrassment that communistic brutality should have received such widespread publicity.

True, the author condemns godless materialism; but planned economy whether in Russia or in the U.S.A. is merely a matter of degree. Free enterprise and its opposite are merely matters of labels (p. 143).

In fact, Christianity is a *source* of communism because it has a messianic eschatology and because it practiced communism in Jerusalem (p. 155); but there is no *historic relation* between the two (p. 156); yet the *roots* of modern communism go back to Christian communism (p. 157).

There is no adverse criticism of communistic economics—no criticism of the labor theory of value, or the theory of surplus value, and not much of a defense of private property. "There may not be a great deal of difference between the ultimate goal or hope of the Christian and the communist for society" (p. 184).

Since communism is so close to Christianity in aim, though drastically different in method, it would be wrong to engage in war to rescue the captive nations. The author is generally pacifistic. "A major duty of Christians is to do everything possible to support and strengthen" the United Nations (p. 266); and he seems to entertain the hope of world peace by human efforts without messianic intervention.

These are bare assertions without argument; no attempt is made to base them on the Bible. "War accomplishes nothing" (p. 288); at least modern war, as distinguished from the American Revolution and the Civil War, settles little, if anything (p. 289). Can we not therefore conclude that it would have been better to allow Hitler to conquer the world?

The great defect of the book, and the probable cause of its frequent inconclusiveness, is that no firm foundation of argument is selected. The opinions are impressionistic. They are not founded on scriptural revelation for no clear notion of the role of the Bible emerges. Several times the author appeals to "the centrality of the cross," but the phrase remains ambiguous. "Can any crucifixion [including Christ's?] be identified with the cross? No . . . The cross is a symbol of self-denying, suffering, redemptive love. . . . It means the giving of oneself in the interest or on behalf of others" (p. 338).

The cross! But where is Christ?

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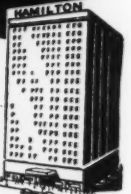
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## REVIEW OF

*Current Religious Thought*

ALTHOUGH REFERENCE has already been made in these columns to the report of the joint Church of Scotland and Church of England committee on "Relations between Anglican and Presbyterian Churches," it might be well if one took a second look, particularly as it is now possible to gain a little indication of some of the reactions to the report. Moreover, a somewhat more detailed study of the report itself makes it possible to raise certain interesting, and probably important, points.

Perhaps the most striking thing about the report is that there is a tendency to take doctrinal agreement more or less for granted. In Appendix I there is reproduced the statement of agreement of doctrine upon which the Committee of Representatives had found themselves at one in 1934. This document, despite the changes in the committee's personnel and the many changes in the theological climate of opinion since that day, apparently was regarded as being still acceptable to both groups. The real point at issue was that of the episcopacy. Or more concretely: how could episcopacy and presbytery be reconciled and amalgamated?

¶ The report indicates that the committee feels that it has solved this problem which for the last three centuries has caused so much division and conflict between Episcopalians and Presbyterians. The suggestion is that the Presbyterians should have elected permanent bishops ordained by bishops of the Church of England and presiding over the presbyteries. At the same time the Episcopal churches should give the laity more place in the councils of their body, thus meeting the demands of the Presbyterians that the Church should be seen as a "communion of believers," rather than an hierarchical organization. Although the present writer would hate to give the impression of being biased, he must confess that he feels that the Presbyterian representatives have surrendered most of their position.

In one sense, however, this is not the most important aspect of the report. It is, rather, those things which do not appear in the report that would seem to raise some of the biggest problems. For instance, there is the big question of the identity of the Church of England re-

ferred to in the report. Is it the Church of England of the Thirty-Nine Articles, or of Pusey, Keble and their Anglo-Catholic successors? When reference is made to the sacraments, are they the seven of Thomas Aquinas, or the two of the New Testament and the Protestant Reformation? The very fact that the Church of England representatives have insisted so strongly on the office of bishop being established in Presbyterian churches seems to indicate that it is the Puseyite tradition which is dominant in the negotiations.

¶ It would seem, therefore, that although there is a basic statement of agreed doctrine, doctrine has not really been taken seriously in the preparation of this report. For instance the question of the differences between a fundamentally sacramental church and a Reformed church do not seem to have been adequately considered. This appears, for instance, when one finds that continual reference is made to the local clergyman of the Church of England as a "parish priest" (pp. 16, 17), while the Presbyterian teaching elder is called a "minister" (p. 15). This would seem to indicate that whether both churches have bishops and lay elders or not, the Presbyterians and Anglicans would still be in truth very far apart. In other words, the so-called unity and intercommunion which they would enjoy would be only a facade and not one of faith which would seem to be the only valid basis of outward and visible unity.

That this will be partly overcome by the conferring of Apostolic Succession on the Presbyterians through the ordination of bishops by the Anglican or Scottish Episcopal prelates would seem agreed. But the very admission that such an ordination is necessary raises for the Presbyterians many more questions than it settles. What about the ordination of all the other Presbyterian ministers? How about the validity of the Presbyterian sacraments, administered by non-episcopally ordained elders? What about much of the Church of Scotland's law which is based upon the decisions of General Assemblies who specifically rejected the idea of episcopacy?

Most fundamental of all is the question of truth. From the statements of the report itself and also of some of its advo-

cates, one receives the impression that unity is the most important aspect of the Church's existence. Obedience to the teaching and example of the New Testament on this basis falls into a secondary place. Consequently, one finds in reading through this report that all arrangements for bringing about intercommunion give the impression of being compromises of principle for the sake of external unity. Whether it is right or not to have bishops or lay elders is not discussed on the basis of biblical authority, but on the ground of bringing about a uniformity which seems to be primarily a matter of expediency.

¶ It is this attitude which is now apparently causing considerable misgivings in certain circles, particularly in Scotland. A number of ministers of the Church of Scotland have been pointing out that since bishops, according to the Presbyterian view, are not of the essence of the Church, they do not see that they are necessary for true intercommunion. They believe that such desirable relations may be brought about simply by stressing the unity of all those who truly trust in Christ as Saviour and Lord. True intercommunion is best able to grow out of this soil.

Many are also worried lest this report shall cause strife and conflict within the churches involved. Possibly it may. While this is to be regretted, history has shown that often out of such controversy has come forth a deepening and intensification of the Church's self-consciousness, and a better understanding of its responsibility to Christ its Lord. It is, therefore, to be hoped that even out of such differences of opinion that Christ will bring forth in the Church a deeper understanding of the true meaning of Christian unity and a revived interest in the proclamation of his unsearchable riches.

W. STANFORD REID

• With this issue, Dr. W. Stanford Reid, Associate Professor of History, McGill University, Montreal, Canada, joins the list of regular contributors to "Current Religious Thought" for Volume II of CHRISTIANITY TODAY.—Ed.

This review of live spiritual and moral issues debated in the secular and religious press of the day is prepared successively for CHRISTIANITY TODAY by four evangelical scholars: Professor W. Stanford Reid of Canada, Professor G. C. Berkouwer of the Netherlands, Professor John H. Gerstner of the United States and Dr. Philip E. Hughes of England.